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SOUP KITCHEN IN BETHLEHEM

Refugee children at Lutheran school get noon meal

37, No. 48

AUGUST 31, 1955

) CENTS

Precious Bar

SOON AFTER HE ARRIVED in the United States to say "Thank you" for gifts to Germ churches made through Lutheran World Action, Pastor Heinrich Falk was a guest in home. I had prepared the guest room and placed a big new bar of soap, still in its wrapp in the adjoining bath.

When time came to freshen up before dinner, I directed Dr. Falk to his room darted back to the kitchen stove. A second later he stood at the kitchen door, holding still-wrapped bar of soap.

"I can't use this," he said as though I had suggested he take a chip off the Hope Diamc "It is too large a bar. Just give me a small scrap. That will be sufficient for me."

I TOLD HIM WITH mock severity that I would not give him a small scrap of soap that he must use the bar provided or go dirty. I further assured him that we would waste the remainder.

Later that same evening at church, he described the joy among the deaconesses i German orphanage over the arrival of soap from America—enough to wash the hands face of every small child in the home—and I knew what he meant. Ever since then, wh ever I unwrap a bar of soap I give a little prayer of thanks for this commonplace important article. Too often we take for granted these ordinary, everyday things of lif

—MRS. C. S. WESSINGE

The LUTHERAN News Magazine of the United Lutheran Church in Amer

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COVER PICTURE. Many of the 750 boys and girls attending Lutheran World Federation's school at Bethlehem are refugees. Hot meal is served to them daily at noon with UN aid.

THE CHURCH IN THE NEWS

Lutherans bring 1000 refugees

A thousand people wouldn't make much difference in the U.S. population —which is now increasing about 250,000 a month. But to the thousand refugees, brought to America this summer by U.S. Lutherans, the trip across the Atlantic was a new beginning of life.

Not since the big days of the displaced persons migration, ending in 1951, had Lutheran Refugee Service had such busy months as July and August this year. Immigrants arriving in July numbered 464, and the August total may reach 500.

There were 278 Lutheran-sponsored refugees on the "General Langfitt" which reached New York July 12, and another 266 when the ship returned Aug. 6. Some came by chartered planes. Church workers met all arrivals, and hurried them to trains taking them to communities where Lutheran sponsors have found homes and jobs for them.

More promises made

A "gradual increase" this month in the number of assurances of homes and jobs for immigrants was reported by Dr. Cordelia Cox of Lutheran Refugee Service. To Aug. 5, there had been 4,210 promises to find places for immigrant families. The largest number (670) came from northern Illinois, with Ohio-Indiana (564) second. New York City provided 375 promises, and the rest of New York State 264. There were 302 promises from Michigan.

To June 30 Lutheran Refugee Service had lent $32,279 to immigrants in helping them get settled. Refugees have already repaid $13,497. Some repayments came from people who have been in the U.S. only three months.

The U.S. is third on the list of nation welcoming European refugees this yea At the top of the list are Australia an Canada.

Sunday closing

"Go to Church Today . . . See U Tomorrow," an auto dealer advertise in a Racine, Wisconsin, Sunday new paper. Many dealers were not satisfie to wait until Monday for business. tidal wave of Sunday store opening ha set in.

"Religious leaders, business interest the newspapers, and other intereste parties should be called into a full-sca conference to search for ways of pr venting the growing menace of the vi lation of the Sabbath," advised Senat Mike Monroney in Washington. He sa District of Columbia merchants are tryi to make Sunday "the big bargain day the week."

A plumbing and heating firm in Was ington took a full-page newspaper ad explain why it does business on Sunda It limits Sunday activity to servicing a conditioners during the hot weather, t ad said. "We firmly believe that no essential business should not be conduct on Sunday." The ad was an answer a letter the Washington Federation Churches sent to business places in t area which have kept open on Sunda

Bella completes European service

There had been no Iron Curtain in t early days of Lutheran World Actio Czechoslovakia, Hungary, and Poland g big shipments of clothing, medicine, pl cash to rebuild churches. In 1947 American pastor, Dr. J. Igor Bella, we to Czechoslovakia (where he was bor

DR. J. IGOR BELLA
"Forever forbidden"

and set up headquarters in Bratislava for distribution of Lutheran aid among Slovak churches.

In 1949 the Red government banished Dr. Bella, and said he is "forever forbidden" to re-enter Czechoslovakia. For the next six years his office was in Switzerland, where he directed Lutheran World Federation work in a half-dozen European countries.

This month Dr. Bella completed his European labors and started home. He will teach Old Testament at Hamma Divinity School, Springfield, Ohio. He has a Ph.D. from Yale and studied at the American School of Oriental Research in Jerusalem.

Missouri Synod gets another chance

The Wisconsin Synod had stood shoulder-to-shoulder with the Lutheran Church—Missouri Synod through fierce doctrinal arguments for 62 years. They accused most other Lutheran denominations of a variety of heresies, and refused to join in worship with others or to cooperate in church work.

Gradually the Missouri Synod abandoned its exclusiveness, negotiated a doctrinal agreement with the American Lutheran Church, and shared with the National Lutheran Council in such projects as refugee resettlement, ministry to personnel in the armed forces.

Wisconsin Synod Lutherans condemned their Missouri brethren for departing from the ways of the fathers, and hurled at them one of their favorite Bible texts: "I appeal to you, brethren, to take note of those who create dissensions and difficulties, in opposition to the doctrine which you have been taught; avoid them" (Romans 16:17).

This month Wisconsin Lutherans voted on whether to break the ties they have with the Missouri Synod in the Synodical Conference. The vote was 94 to 47 to postpone the decision a year. Missouri Synod President John W. Behnken appealed to the Wisconsin convention for moderation. There are "problems we must face, and they are hard to solve," he said.

Missouri had already solved one problem: this month it announced it is ending its co-operation with the National Lutheran Council in postwar ministry to Lutheran refugees in England.

AELC to reconsider ULC merger in '56

The American Evangelical Lutheran Church, a 22,000-member denomination of Danish ancestry, was close this month to a decision to become a synod of the United Lutheran Church. The vote was 157 to 124 in favor, 31 votes short of the necessary two-thirds majority.

The vote reflected the desire of some delegates to await the outcome of merger

discussions initiated by the ULC and Augustana Church last Mar. 28. Merger with the ULC will be reconsidered by the AELC at its convention next year, the AELC delegates decided on the closing day of their '55 session.

The AELC had talked about merging its Grand View Seminary at Des Moines with one of the ULC seminaries, perhaps Chicago or Northwestern. This month the AELC convention endorsed a $200,000 campaign for new buildings at Grand View.

Leaguers sing, shout, pray

Teen-agers, even at a church convention, have a gay time. "Have fun," the Rev. Harner Middleswarth advised delegates to the Luther League of America convention this month. "But be selective in your recreation," he went on. "Recreation should enrich life, not just exhaust the body and purse."

There were 2,700 Leaguers, members of the United Lutheran Church's youth organization, in Ann Arbor, Michigan, for their convention this month (Aug. 16-20). They sang in the streets, had a stunt night, clowned, and romanced. Also they discussed such serious topics as Christian faith, citizenship, race relations, international affairs.

Headline speaker was ULC President Franklin Clark Fry, who flew from Europe to the Willow Run airport to address the League following a week of presiding at the World Council of Churches central committee meeting in Switzerland.

Leaguers elected 23-year-old Malcolm Minnick of Salem, Virginia, as their president for the 1955-57 term. Installed as the League's executive staff were three youthful clergymen, Leslie F. Conrad, Arthur Bauer, and Philip R. Hoh (whose term as editor of the League's publications begins Sept. 24, following conclusion of his pastorate at Wilmington, Del.)

Georgia board backs up

Georgia's board of education gave sober second-thought to its rule that any teacher "would be forever barred from teaching in Georgia's public schools if he supports, encourages, condones, or agrees to teach a mixed class." The board had also said no member of the National

FIFTY BUSES BROUGHT LEAGUERS TO ANN ARBOR

Association for the Advancement of the Colored People could be a Georgia school teacher after Sept. 15.

The rules, part of a campaign to oppose the U.S. Supreme Court decision ending race segregation in public schools, were withdrawn after church spokesmen led a vigorous protest against what they called "thought control." The North Georgia bishop of the Protestant Episcopal Church, the Rt. Rev. Randolph H. Clayborne, was the first severe critic of the board.

Next came the Atlanta Council of United Church Women, which said the rules were a threat to "freedom of conscience and the inalienable American rights." The Atlanta Baptist Ministers Union (a Negro group) called the rules an "attempt to control the thinking and action of Georgia's teachers."

Newspapers such as The Atlanta *Constitution* were emphatic in opposing the school board's rules. The Columbus *Ledger* said the protest of the church groups was "a noteworthy action," but even "more noteworthy has been the lack of similar action by other church groups."

Don't need the rules

Georgia's board of education decided it doesn't need the rules it announced this month in its attempt to maintain race segregation in schools. A state loyalty oath, already required by law, demands that teachers swear not to teach any theory of "social relations which is inconsistent with the fundamental principles of patriotism and high ideals of Americanism."

This oath, said Georgia's attorney general, Eugene Cook, can be construed to outlaw the teaching of antisegregation theories in school. School districts have been requested to see that the oath is administered to all teachers by Oct. 15, and repeated annually. Teachers who are said to violate this oath may be found guilty of misdemeanor and discharged immediately.

The Norman Vincent Peale question

Writers for *Redbook* kept the Norman Vincent Peale question bubbling by interviewing a dozen prominent American churchmen on whether "positive thinking" is real Christianity. They report in

LEAGUERS FROM MANITOBA WORE TAMS

that magazine's September issue that a majority of the men they interviewed are skeptical of the Peale gospel.

Dr. Franklin Clark Fry, the United Lutheran Church president, told a *Redbook* interviewer "there is nothing more sinister than the instrumentalization of religion—the use of God to accomplish a specific aim."

True Christians, said Dr. Fry, ask "What does God want to do *through* me?" instead of "What can He do *for* me?" Young people whose "first exposure to religion is *The Power of Positive Thinking* are in danger of believing that this is a true picture of Christianity." He said "many may be permanently warped by this partial view of religion."

Dr. Reinhold Niebuhr, Union Seminary professor, said the "positive thinking" cult "puts 'self' instead of the cross at the center of the picture. Christianity insists that you cannot have faith without repentance. Since the very ideas of sin and repentance are negative, the positive thinkers simply leave them out, or at best gloss them over. The result is a partial picture of Christianity, a sort of half-truth."

Dr. Niebuhr said the positive-thinking cult is popular because "whenever you make religion sanctify the natural human impulse of selfishness, it is popular."

The Peale reply

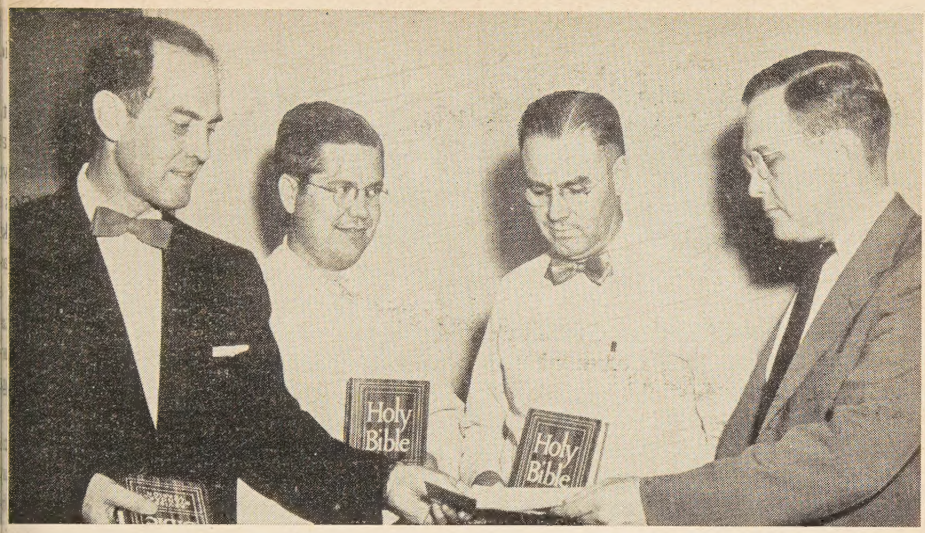
Dr. Peale was interviewed for *Redbook* on what he thinks about the criticism he has received this year. "Maybe I've stressed the tangible, visible rewards of faith too much," he said. "If so, it wasn't because I was trying to appeal to selfishness . . .

"I don't feel that the exact nature of my theology is the important thing. I believe that my credentials as a minister of Jesus Christ are to be found, not so much in my beliefs about Him, as in the extent to which I am helping people to accept Him as their friend, healer, guide and Saviour."

To an Associated Press staff writer George W. Cornell, Dr. Peale also gave some answers to his critics. "Do you sometimes apply Christian faith as a means to get material success?" asked Mr. Cornell. "Christianity is not a material-success story, but the way to be successful as a person," Dr. Peale answered. "It is understanding self, conquering forces around you, and developing soul to accomplish immortality."

"Why are so many examples you cite worldly successes—businessmen, military leaders, and athletes?" "It's simply because I happened to know these fine fellows, and knew they had found themselves through Christianity."

PAINTERS' UNION DONATED CHURCH JO
Lutherans of Holy Trinity Church, Jamaica, New York, paid $100 for the paint, and 13 members of Local 103 of the Painters' Union put it on in seven hours as contribution to interracial understanding. Holy Trinity (ULC) congregation has 400 Negro member



WICHITA CHURCHES AID TORNADO VICTIMS
Each got a $1,355.74 check and an RSV Bible

Storm damage

Two hurricanes battering North Carolina and Virginia this month had damaged some churches. Heavy rains the storms carried farther north did much greater damage. Overflowing rivers swept through numerous church buildings in towns and cities from Maryland to New England.

Figures on the damage had not yet been rounded up last week. Some Lutheran churches in eastern Pennsylvania were on the casualty list.

In the flood districts the churches not engulfed in the torrents were quickly converted into first aid stations and overnight barracks for people whose homes were under water.

In eastern Pennsylvania St. Matthew's Lutheran Church in North Weissport was under water. Heavy damage was reported at St. John's Church, Tamaqua. Boys at the Ministerium's Camp Miller along the Delaware River were taken out safely before the area was flooded.

Three churches at Udall, Kansas, battered by a tornado early in the summer, were grateful this month for help provided through the Wichita Council of Churches. Twenty-four congregations of 14 denominations collected about $4,000 to divide among the tornado victims. Besides the checks (*see photo*) the Council presented new Bibles.

And so forth

Beauty contests are "a special sin," Panama's Roman Catholic archbishop, Francis Beckman, warned his people. Those entering the contests are unworthy to receive the church's sacraments. So stern was the warning that Panama canceled a plan to select someone to take part in the 1955 Miss Universe contest.

Skirts and dresses are stocked in the sacristy of St. Paul's Roman Catholic Church in the French town of Vence. Vacationists and tourists wearing shorts or other scanty holiday attire are requested to stop by to put on more clothes before entering the church.

World News Notes

Some people don't want peace

Korea's 80-year-old president, Syngman Rhee, had fought all his life for his country's freedom. Up to the 38th parallel his dream had come true. But unless North Korea also could be brought under his rule, his ambition was only half-fulfilled.

To hear about President Eisenhower conferring calmly with Communists in Geneva last month filled the aged Korean president with rage. He knew that war with the Reds was the only hope for uniting his country. This month he let South Korean mobs riot against U.S. forces protecting the Neutral Nations Supervisory Commission, which is policing the 1953 armistice ending the Korean war.

South Korean army leaders announced this month that they want to resume the war against the Reds. President Rhee called on the free nations to begin immediately to roll back the Iron Curtain.

Chiang Kai-shek's Chinese shared fully in the South Korean sentiments. They are under orders from Americans to refrain from acts of war against the China mainland, but fumed impatiently as U.S. and Red Chinese diplomats talked in Geneva of ways to solve problems without war.

In the U.S. numerous refugees from Iron Curtain countries were equally distressed by the peace trend. War seemed to them the only chance for setting their countries free from the Red masters.

School in summer

American youngsters, and their school teachers, get the best vacations of anybody in the country—two or three months to rest up for the September opening. But the long vacation may be going out.

Reason is that there aren't enough schools and teachers to provide for the increasing number of pupils. The University of Nebraska's teacher placement bureau said this month that 50 reports of teacher vacancies are reaching it every day. By 1959 there will be a shortage of 176,000 classrooms in U.S. schools, said the United States office of education.

Only solution may be to keep schools in session 12 months a year, with pupils taking turns in attending classes. "There is nothing sacred or scientific about educating children only in winter, spring, and fall," said Dr. Walter H. Gaumnitz of the USOE. The summer vacation habit began when children were needed for work on farms or at home.

The French get promises

The French people were being told this summer how prosperous they are and how much better things are soon going to be. For a country not equipped for mass production, where wages are low and prices high, the news was comforting. The government of Premier Edgar Faure may stay in office many months if wages continue to rise and prices remain level.

Industrial production in six months of 1955 was 11 per cent higher than a year ago, announced Premier Faure. It was 76 per cent above 1938. Farm production is also making records. The French will double their standard of living within 10 years, the premier predicted. National income is likely to increase $2 billion a year.

France's old enemy, Germany, might become a big factor in improving the French situation. A long-term trade pact signed by the two countries this month provides for a huge exchange of French agricultural surpluses for German industrial production.

VASHINGTON

ROBERT VAN DEUSEN

SECOND-CLASS PERMIT

A MINOR BILL which Congress passed most unnoticed will simplify the mail- g problems of churches. Under the new w, it will be possible for church groups get second-class mailing permits, with ss red tape than before, for periodicals hich do not contain advertising.

The main benefit will go to local urches which put out a periodical urch magazine or news letter, either inted or mimeographed. Up to this ne, postal regulations have made such blications eligible for a second-class ailing permit only if there were a bona le list of paid subscribers.

Since the effectiveness of such publica- ns lies partly in their free distribution all the members, the postal rules eated a dilemma. This was usually lved, with the consent of the postal au- orities, by considering the contributions individuals to the church as including e price of a church paper subscription.

THE TECHNICALITIES of the law were tisfied by the printing of an additional e on the pledge card, church envelope, other financial literature, stating that subscription to the church periodical is included in the contribution. The se- ring of a second-class permit involved e red tape of showing that the regula- ns had been complied with and the lay of waiting for the issuance of a per- t after the application had been sub- tted. Some pastors, discouraged by the process, decided not to apply for second-class rates, and others continued to use an expired permit without renewing it.

A GROUP OF MINISTERS in Texas felt the regulations ought to be changed. Digging into the law, they found a peculiar fact: that churches were the only non-profit organizations subject to the requirement of a paid subscription list. Benevolent and fraternal orders, trade unions, professional, literary, historical, and scientific societies were able to distribute their journals by second-class mail, without paid subscribers, as long as they contained no advertising.

The clerical Texans got busy. They persuaded their representative, Congressman Jim Wright, to introduce a bill that would eliminate the discrepancy by placing churches and church organizations in the same category with other non-profit groups. The bill was supported by the Post Office Department, which saw a chance to do away with unnecessary red tape. Hearings were held at which church representatives testified in favor of the bill. It passed both houses unopposed.

ALL THAT IS necessary now is for a church council or the executive committee of a church organization to take formal action requesting a second-class mailing permit for its official publication. With a minimum of red tape, the request will be granted routinely by the local post office. If regional or national church magazines do not contain advertising, they also may obtain second-class permits.

Passage of this law is an object-lesson in the process of citizenship. It involved: (1) group concern over a problem; (2) research into the law; (3) contact with a Congressman; and (4) support of proposed legislation. Equal interest should be shown by Christians in issues which do not directly affect the church.

AM I SAVED?

By MARTIN J. HEINECKEN

"Brother, are you saved?" ask the members of some sect who are very sure of their own salvation. Can we be as sure

Can one ever be sure that he is really "saved"? Does a conversion-experience guarantee salvation?

Members of Lutheran congregations are sometimes troubled when their sectarian neighbors ask, "Are you saved?" One such person asked for the Lutheran teaching on this subject. In reply, Dr. Heinecken prepared the following statement.

Dr. Heinecken is professor of systematic theology at the Philadelphia Seminary and one of the leading theologians of our church.

THE QUESTION as to whether or not a man can with assurance make the statement, "I am saved," cannot be answered without some preliminary clarification about the meaning of the assertion.

The question usually arises because some Christians feel that before anyone can call himself a Christian he must have a conversion experience, which he can pin-point exactly as to time and place. At a definite time and place such people make a decision; they come to an awareness of their lost condition and they accept Jesus as their Savior and they give their heart to him. From that moment on they feel that their lives are different, a great load has been lifted from them, and they face life with a new outlook; they feel that they have been "born again" into quite a different life. Such people will usually say with some assurance, "I am saved."

If by this they mean only that they have the assurance of God's love for the and they mean to cling to that love God there can be no objection. Th only mean to say that they are quite ce tain that God's coming into their life h made a tremendous difference. Such pe ple do not mean to say that it is not pc sible that at some future time they mig lose this faith. This is a possibility wi which they must always reckon.

SOMETIMES, however, people mea something quite different. They mea that, once having had this experience salvation, they could not possibly be lo They are "in," once and for all, no ma ter how they live or what they do. Su a view must be rejected because it lea to the greatest perversions of pride. can be shown from many instances hc narrow and loveless such people g Sometimes they fall into gross and op sin, while nevertheless boasting that th are "saved." More often they becor Pharisees who set up a nice little morali code of their own (don't drink, do smoke, don't go to movies, don't danc etc.) and try to make everyone else co form. Such a false "assurance of salv tion" is about the worst thing a man c have.

Therefore, we have to approach th problem in quite a different way. T questions which men want answered a questions like the following: Can I, in t midst of my guilt, be certain that God h forgiven me and that he accepts me his child in spite of my sin? Can I, in t

midst of the insecurity of life and its contradictions (undeserved suffering, death of loved ones, other calamities) be certain that there is a God who loves me and in whose love I am absolutely secure?

Out of the insecurity of such a position a man can escape only into the security of what God has done in Christ for him. Hence he can only take refuge in the Word of God and the sacraments as these are brought to him by the church, that is, by the people who are in possession of this good news.

So a man says to himself, "I am a baptized child of God and God has accepted me once and for all and he will never go back on his promise." A man confesses his sin and he hears the word of absolution and knows that, although the words come from the lips of the pastor, his sins are thereby forgiven before God in heaven; he knows that God is speaking through the lips of the pastor. He goes to the Communion and he receives the body that was broken and the blood that was shed *for him,* and thus, from the presence of Christ himself in the Word of the sacrament, he draws the assurance that he is forgiven and secure.

So, instead of saying, "I am saved, and now I don't have to concern myself anymore about my salvation," he says rather, "God has accepted me as his child and at all times he is ready to forgive, and now I must cling to him, his word, and his promise. I must always return to the shelter of the everlasting arms that are always open to me. There and only there I am secure."

ONLY IN THIS WAY can a man have "certainty of salvation."

He can't have it if he puts his trust in his own good works, for then he will either constantly be bothered by the thought that he has not done enough (like Luther in the monastery), or else become a Pharisee satisfied with his fasting twice a week and his giving a tenth of all that he possesses. He cannot have this certainty either, if he puts his trust in the fact that on a certain day he had a conversion experience, because then he is really putting his trust in his own trusting, that is to say, in his own act of clinging to God and how he felt on a certain day. And if now, today, he should, like Job, lose all his possessions and all that are dear to him, and then the agonizing thought should come to him that God had forgotten him, then it wouldn't help him much to try to pull himself out of this condition by his own bootstraps, or to remember how he felt so confident while the sun was still shining.

It is then that a man must take refuge in the love of God that comes to him in the Gospel. Then a man crawls back to his baptism, as Luther said, and there he finds peace and strength. In this way the certainty of salvation comes to a man out of Word and sacrament.

TO SUBSTITUTE a partial activity like church attendance or Sabbath observance for a *whole life* of surrender, to interpret the tithe as the meaning of *total stewardship,* is a return to Judaism or to the Roman Catholic Church—and a denial of the gospel of grace.

—RACHEL HENDERLITE in *A Call to Faith* (John Knox Press)

PROTESTANTISM'S KEY MAN

By GEORGE W. CORNELL

ULCA President Franklin Clark Fry occupies pivotal plac in world religious activity, provides inspiring leadershi

AS THE MAN with the gavel stepped before the dignified church assembly, the microphone began making noises. The man paused, furrowed his brow. "Is that thing whistling at me or some pretty girl?"

He tapped the microphone and it squealed. He jerked back his hand. "It's alive!" An assistant rushed up and began roughly thumping the ailing instrument. The man with the gavel appealed, "But don't kill it."

By then, the sedate church meeting was rippling with laughter, and the Rev. Dr. Franklin Clark Fry was firmly in command of the finesse that could have served him as an actor, politician or what he is —a giant of modern Christianity.

A BUOYANT, brainy man, who can slash through parliamentary tangles with deft, sure strokes, or turn an impromptu sermon into gripping drama, Dr. Fry today occupies a pivotal place in contemporary religious activity.

This month in Davos, Switzerland, the 54-year-old president of the United Lutheran Church in America handled one of his crucial Christian chores—chairman of the Central Committee of the World Council of Churches.

"The World Council now is ready for important tasks," he said before he left for the seven-day meeting.

"With Christians of many confessions, on both sides of the Iron Curtain, in bot Asia and the Western world, working tc gether more intimately . . . than ever be fore, the near future is full of peril an hope."

If diplomacy, organization skill an spiritual zeal can lift the hope above th peril, Dr. Fry is a good bet to help do i

A long-time observer, Judge James F Henninger, of Allentown, Pa., who ha sometimes clashed with Dr. Fry in churc policy debates, once said:

"He is unquestionably an administra tive genius. But his greatest contributio is spiritual."

A TALL, OVAL-FACED MAN in clerica collar, with a big silver cross danglin at his chest, Dr. Fry has a quick wit, pungent tongue, and a way of making calm, restrained speech ring with powe and reverence.

In his present leadership in a counci of Orthodox, Anglican and Protestan Christians—most of them stemming fron Protestant tradition—Dr. Fry symbolize the key place of Lutheranism in foundin that tradition.

His own church, with 2¼ millio members, is America's largest Lutheran body. Dr. Fry has headed it for a decade after previously serving as a pastor a churches in Yonkers, N. Y., and Akron Ohio.

Along with his consecration, Dr. Fry has a bounding zest for living. He play a sharp game of pinochle (as the Arch bishop of Canterbury can verify from ex

Mr. Cornell is religious news editor for the Associated Press. His article about Dr. Fry has appeared in many American newspapers.

DR. FRY (ARROW) PRESIDES AT DAVOS MEETING
He's chairman of the World Council's Central Committee

erience), likes tough acrostic puzzles or good mystery drama.

He drives hard and fast—whether on golf course, rooting for the Yankees, oing church business, or in an automo- ile.

The Rev. Thomas B. Kline, a Queens, . Y., pastor, recalls that when he was nt to Akron to be Dr. Fry's assistant, e met this pace of activity:

"I arrived at 8:30 A.M. At 9:30 A.M. I as with Dr. Fry in St. Thomas Hospital siting the sick. About three weeks later, finally got all my bags out of my car."

To Dr. Fry, real faith must not be erely a thing of vague emotion, but a oduct, too, of the intellect, grounded a sturdy theology—one "to teach, to turate the inquiring and absorptive ind of man."

His son, the Rev. Franklin D. Fry, pas- r of a Brooklyn church, said of him: Ie believes that the children of light ust work as hard or harder than the ildren of darkness. He believes the ildren of light must be just as smart."

DR. FRY, a major figure in world Lu- eranism, has been decorated with high nors in European countries—the Aus- trian Great Silver Cross, the German Order of Merit—for church leadership and service.

His powerful personality has been felt ever since he was a student at Lutheran Theological Seminary, Philadelphia, where he led a student movement to advise the faculty on curriculum revision.

"He was a constructive critic—that's what he was," says Dr. Luther D. Reed, president emeritus of the seminary. "The seminary has caught up with him now. He was simply ahead of the faculty."

WATCHING Dr. Fry in action is a school in agile mental footwork, and decisive, but never stuffy, leadership. In one church discussion, an enraptured delegate rose to say: "I move what the president thinks."

When a confused churchman complained that "I'm not quite clear, I'm afraid I fell off at the last turn," Dr. Fry kept the procedure rolling by reassuring him:

"That's all right. I'll pick you up right after this vote."

When someone suggested a complicated method for handling one matter, Dr. Fry replied crisply: "It's procedurally

quite possible. But quite irrational."

Worried another delegate: "Maybe I'm wrong."

Said Dr. Fry: "I agree with you. You are wrong."

When he himself made a slip in reading a proposal to provide closer co-ordination between church boards, he quipped: "There's no more co-ordination between my brain and tongue than between the boards of the church."

A delegate rose to ask when a certain matter was coming up. Said Dr. Fry: "We acted on that three days ago."

"Is my face red!" said the delegate.

Said Dr. Fry: "The chair has no desire to embarrass, only to provide the facts."

For the next five years, Dr. Fry will preside over sessions of the strategic governing committee for the World Council of 161 denominations with 170 million members in 48 nations.

He was named at the council's Evanston, Ill., assembly last fall.

He also occupies major posts in the National Lutheran Council and the 30 denomination National Council of Churches in the U.S.A. Dr. Roswell Barnes, the latter's associate general secretary, said:

"Lutheranism in the Council of Churches has become magnified and more influential because of the high churchmanship of Dr. Fry. It's his sheer competence as a church leader and executive."

Norse Church Has Proud History

By AMALIE ROTH SHANNON

Norway's churches have guided people for a thousand years but American visitors "always ask about church attendance"

"YOU HAVE A LITTLE BIT of religion. You go to church once in a while . . . Many people have the idea you are Christian if you go to church once in a while. That is not true. You must be in church faithfully—not to hear a minister—but to worship God. You may be a member of some parish, but Christ does not live in your soul. Only rarely do you go to church."

These were the words of Billy Graham, noted evangelist, as he addressed a crowd of 40,000 in Oslo, July 3, the Sunday we were in Norway. The newspapers described this as the largest religious gathering ever held in Norway. Four hundred and seventy people signed "decision" cards, accepting Christ that Sunday in Oslo. The Lutheran churches had cooperated in bringing Mr. Graham to the city, and a Lutheran bishop participated in the service.

NINETY-SEVEN PER CENT of the Norwegian people are members of the Lutheran church, with the remaining three per cent belonging to the "free" churches. In Norway there seems to be a more cooperative spirit between those in the state

This is the third in a series of observations on the life of the Lutheran churches in Scandinavia written by Mrs. Shannon, wife of the Rev. John P. Shannon of Billings, Mont.

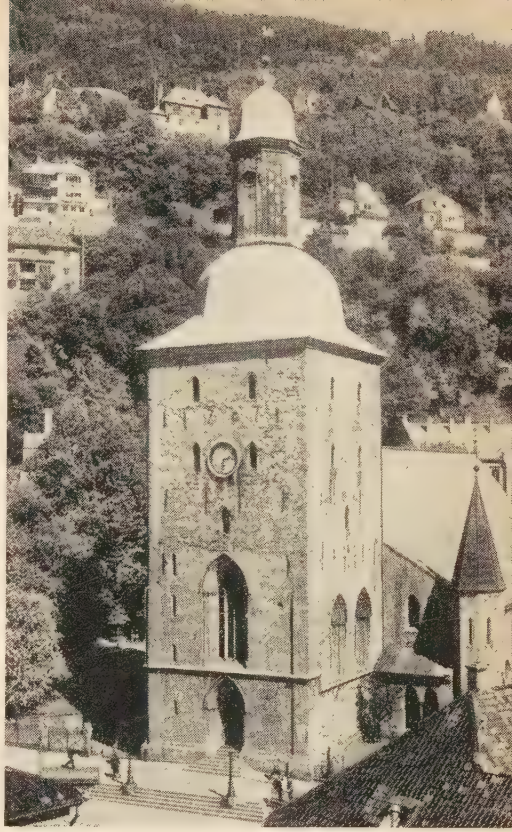
hurch and the minority church groups. hese groups are said to have their great- st strength on the east side of the city, r "Old Oslo," where the Methodists are specially active.

In the heart of Oslo stands the *Dom- irken* or Cathedral of the Lutheran hurch. On Friday evening we witnessed gathering of about 100 standing across he street in the open market square vhere flowers and fruit are sold during ne day. Almost at the very door of the reat citadel of Lutheranism, they were stening to an energetic, handsome, well- roomed young street preacher, whose xhortations were in a language foreign o our own. Music was provided by a and comprising two accordions, a horn, nd two violins. Hymns were sung, testi- ionies given. At least half of those stand- ig there did not participate but probably ere, like us, drawn by curiosity.

ONE PASTOR with whom we talked in slo remarked that Americans always ask bout church attendance. He felt the at- ndance in his Oslo parish was good, ith an average of seven hundred wor- iping each Sunday. During the aca- emic year he is much encouraged by the resence at services of large numbers of ollege students and faculty from the uni- ersity near his church. His parish num- ers about fifteen thousand people.

We discussed with the pastor that this ould indicate that about one out of venty were attending services, while the enerally-accepted figure in America is onsidered to be about one out of three aptized members present on an average unday. Or if one includes all American tizens regardless of church membership, e figure would be not more than one ut of six in attendance.

It was perplexing to be told that in slo the suburban churches apparently



CATHEDRAL CHURCH IN BERGEN
Filled every Sunday

have smaller attendances. In this pastor's previous parish just outside the city, there were five churches in the community with memberships of 6,000 to 7,000. Attendance in these churches varied from 20 to 70. He said that he thought the people in northern, western, and especially southern Norway had good attendance in contrast with the eastern part where attendance is poor. In Bergen, when we visited the cathedral or *Domkirken* there, we were assured that the church is often full on Sunday mornings and that many people also attend evensong on Sunday nights.

ASSUMING THAT Lutherans were the majority of the audience listening to Billy

Graham in Oslo, we can understand that his characteristic message had a special meaning for the Lutherans in Norway. For while their attendance at worship services seems to be larger than in other Scandinavian countries, it still leaves thousands open to the accusation of neglect.

Religious instruction in the public schools of Norway is more Lutheran in nature than that in the schools of Denmark and Sweden. Bishop Berggrav's explanation of the catechism is taught.

There is room for speculation as to whether or not this doctrinal character of religious education in Norway has any relationship to the apparent superior church attendance. It was an intriguing paradox to discover that in the Scandinavian countries, while Sunday is strictly observed in the closing of stores, theaters, and other places of business, church-going does not seem to be part of the typical Sunday pattern. The week-end is a holiday when urbanites love to trek out to the country to visit and for sports.

The European travel company which arranged our "tour" frankly acknowledged that it had never occurred to them that many of us would like to have Sunday set aside for church-going rather than "sightseeing." Yet almost without exception the sixteen Americans in our group (mostly Lutherans!) attended church when plans were altered to make attendance at worship possible.

Unlike those of Sweden, the churches in Norway do not carry the responsibility for keeping official records of everyone residing in their parish. They maintain only the records of official acts in the church, but do receive from the hospitals the birth certificates of all children born in their district. So their pastors' time is not involved with office work and they have more time to work among the people.

Counseling in Norway is an importa phase of the pastoral work. One past sets aside the hours from four to six ea afternoon for counseling, and ma come. Two of these daily periods ea week are especially planned for coupl who are to be married in the churc They are invited by the pastor when th are making their wedding plans, and accept the invitation for this guidance.

As in all Scandinavia, the problem overwhelmingly large parishes confron Norwegian pastors. The natural soluti here, too, is the development of smal churches. State officials seem not to re ognize this need, so funds for erecti buildings and establishing such congreg tions must be contributed by the peop themselves, apart from their tax mone Lay people are going ahead, contributi volunteer labor. In one case, abo $10,000 has been raised. This sum fro a parish of several thousand people m not seem too generous to us, but perso stewardship in the American sense is relatively new concept for people rear in the state church atmosphere.

"Disestablishment" or separation the church from state control is alway subject productive of vigorous discussio Recent opinions that disestablishment near are "pure fantasy" according to c prominent Norwegian bishop. He point out that in the state church the pasto relationship is more authoritative with people because he is not dependent up the financial support of any individu He says he knows of pastors in Amer who feel they must give special conside tion to the wishes and opinions of weal parishioners to insure their contin good will and aid! A Norwegian past he stated, can admonish the promin

inner just as he does a laborer within his arish.

Norwegians are proud of their church uildings. Some of their finest artistic reations of sculpture, carving, and paint-ıg are found there. The Mariakirken St. Mary's Church) in the beautiful ıountainous city of Bergen is revered as ne of the oldest and most interesting hurches in Norway, and the oldest build-ıg in Bergen. It was probably completed ı 1150 and now serves as an ordinary arish church. It is built of soapstone, omanesque style. From 1776 until 1868 was the church of the German Han-atic merchants in Bergen, and there are ıany evidences of this German connec-on in the church furnishings. Old-timers ıll it the "German Church." Among the aintings hanging on its walls is a large ortrait of Martin Luther.

Only a few blocks from St. Mary's, on ıe evening of July Fourth, we were eye-itnesses to a ravaging fire which de-royed some of the famous ancient Ber-en landmarks. Buildings seven hundred ears old in the heart of the city were ompletely destroyed. Currently these ame structures were used as business ouses and the losses ran between one ıd two million dollars. The close proxi-ity to the harbor from which water was otained to fight the flames, saved nu-erous other buildings from the fire.

In the early thirteenth century there ere hundreds of little stave churches otting the countryside of Norway. To-ıy only twenty-four remain. Their name derived from the construction of the ıurches, built around twelve staves or olumns. One has been moved from Hol-ıgdahl and reassembled in the Norsk olkemuseum.

In those days worshipers would stand ıring the service, for only a few benches ere provided along the sides for old or

ST. MARY'S CHURCH IN BERGEN
Used for 800 years

ill people. There was no light, so doors were left open for daylight to come in. Here, as in some of the old cathedrals, we saw the windows built especially for the lepers who long ago stood outside watching and listening to the service. The bacteria which causes leprosy was discovered by a Norwegian, and his name is now frequently used to describe leprosy as "Hanson's Disease." There is now only one hospital in Norway for the treatment of leprosy, so prevalent centuries ago.

Lutherans from America visiting for the first time these countries steeped in the rich heritage of their faith find it a stirring experience to enter ancient edifices which have witnessed hundreds of years before their own nation was born! Ours is a glorious inheritance.

There's Help for Troubled Minds

By JOHN E. EICHENLAUB

Psychiatry has learned to use the resources of other science and of religion to aid people in preventing mental illnes

"DOCTORS FOR THE MIND will always have a place," a leading psychiatrist told me. "But exactly what that place will be hasn't been decided."

Psychiatry today is like a river coming out of the hills. It has dug a clean channel for itself through rough ground, but to grow really large it has to let other streams join it. Muddy eddies of turmoil result, which will not subside until the course of the new stream is set.

HELP FOR TROUBLED MINDS comes from four main schools. *Psychiatrists* are medical doctors who have gone from the study of your ailments to the effect of the mind on them, and thence to the troubles of the mind itself. *Psychologists* study the nervous system and the mind, learn to test various traits and qualities, and use this knowledge to understand and help people with their problems. *Social workers* start from the interplay between you and the people or groups around you and find in it sources of upset which they strive to correct. *Leaders of religion* see conflict with baser elements as sources of strife, and offer you guidance and aid in lifting yourself from such turmoil.

These four schools were cool toward each other for many years. They are now beginning to work together smoothly on a broad front. The lack of trained psychiatrists to cope with the larger numbe of people needing help pushed this move ment along. A psychiatrist can give idea treatment to few people — an analys turns out perhaps ten or less cured pa tients a year, and no psychiatrist coul cure more than a fraction of the six c eight severely ill patients a day a to surgeon handles.

For this and other reasons, earning are not high. An average psychiatri with three to five years of extra trainin beyond medical school makes no mor money than the average family docto and less lifetime income (after taxes than a steadily-employed truck drive Years of research have failed to turn u effective shortcuts. With no way to in crease efficiency in sight and no exce of new doctors in the field, psychiatr has long needed outside help.

THE HELP HAS LONG been ready, to Psychiatrists staked out the mind as the very own a hundred years ago, but fo tunately nobody paid any attention their markers. Religion claimed pri rights. Psychology and social work move in from the flanks. Long before the mir doctors called for help, the other schoo were in the fight. Until the four min healing arts made friendly, sincere effor to work together, none of them kne how much they could accomplish.

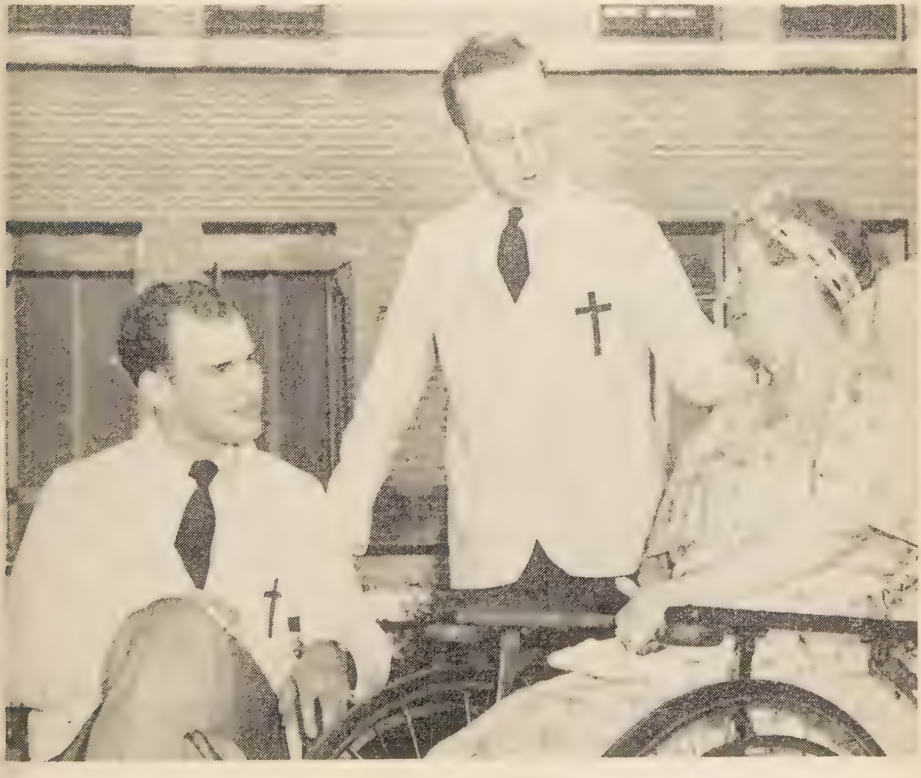
Nine years ago I worked in a lar mental hospital. There were far too fe doctors—about one for every two hu dred patients before war's end. No o else was charged with care of patients.

Dr. Eichenlaub is Associate Professor of Public Health at the University of Minnesota and also serves on the medical staff of its Health Service.

The social workers talked to the neighbors, the home doctor, the family. They did not talk to the patient, or if they did it was not with any thought of guiding him out of the wilderness. The psychologist did a fine job of testing. She pinned down the exact nature of the trouble in many cases. She often turned up the roots of the problem, or important leads. But she never followed up on these things. That was the doctor's job.

The chaplains were a bit more brave. If one of them was getting some place, he often spent many hours going over the patient's difficulties with him. At every crucial point, however, he would stall until he checked with the doctor. A lot of his time went into warming up stale confidences after he had dropped them pending clearance.

I VISITED A SIMILAR hospital the other day. There were three psychologists for every psychiatrist. The chief psychiatrist, the head psychologist, the main social worker and the chaplain all told me that their main job was treating patients. In fact, the psychiatrist told me, "The others do about as well as I do in talking to patients. They get to the root of the trouble, or deal with lacks and weaknesses. Sometimes I can take care of something they fall down on because most patients have learned over the years to trust an M.D., while some have never learned to trust a psychologist or social worker.



HOSPITAL CHAPLAINS
They're ministering to the ill in body or in mind

Mostly my treatment is on a par with theirs."

"Could they manage without you?"

"Oh no. There are three big jobs I do besides psychotherapy. I decide whether the trouble could be physical instead of mental. We see people with brain tumors, with gland diseases, with syphilis—dozens of physical diseases cause mental symptoms. I decide what portion of a patient's trouble is physical even if he has primarily mental difficulties. A man with a neurosis can still have a bad heart or stomach trouble or arthritis. It's as important to handle those matters as it is to take care of his tensions. And I decide when to use physical or drug treatment for mental disease. Sleeping tablets, shock treatment, surgery—these are weapons none of the other workers can use."

THIS DOESN'T MEAN that the psychiatrist doesn't dig for answers. The new role of the mind doctor brings his services to you in a different way. By dilution with other specialties, a great deal of psychiatric skill has been set free. Psychiatry today reaches forward. It holds a helping hand toward you when you first stumble instead of patching you up after you've had a bad fall. It takes to itself the highest art of medicine—the art of appreciating you as a person and giving you personal aid and support.

Very few ailments are wholly mental. Very few are wholly physical. Disease may have some totally physical cause. A vicious germ works its way into your system and starts a battle for survival. Yet your mind's reaction to the illness soon becomes part of your trouble. As medicine has become more scientific, doctors have talked about curing the disease instead of helping the patient. They have left the personal side of your care in neglect. Psychiatry, freed of its overwhelming burden with the insane, is moving into this breach.

THESE CHANGES bring psychiatry to your door. It is no longer merely aid for those who would otherwise be dangerous to society or themselves. It is no longer a fantastically expensive spit-and-polish for the personalities of the rich. The role of the mind doctor in both of these respects is shrinking.

Psychiatry plays a key role in the care of severe mental illness. That role is shrinking, too. More and more psychiatry is taking up its role in the care of everything that goes wrong with you. More and more it plays a key role in building positive mental health, which brings it into decisions of everyday, normal life.

Should Junior get the enema doctor ordered even though he's in a panic over the idea? Is grandma having trouble getting to sleep because of her joints or because she feels neglected? How should you break a baby of thumb-sucking? These are questions for psychiatry to answer. Perhaps the answers will still come from poor Mr. Jones in a hospital's back ward. Mr. Jones is sick enough to justify laying the deepest cellars of his brain open, to call in all the help from every school of training and thought. What psychiatry learns from him is good for others, too. Mr. Jones is not the main subject for psychiatry today. The main subject for psychiatry today is you.

Your troubles and conflicts now and in the future, intertwined with physical illness or not, make up a bulk of suffering and misery. Psychiatry today is coming forth to attack those things, its cohorts from the other schools at its side. Psychiatry, psychology, religion and social work offer much help for the troubled mind, now that they have joined their healing forces.

LOVE CAN BE PRACTICAL

By BERNARD IKELER

When people heard about a family's despair because a teen-ager needed costly hospital care, a tragic story had a happy ending

ONE TRANQUIL AFTERNOON last September, two teen-agers—Joyce Scheetz and her cousin, Audrey Clausen—were meandering on horseback along a country lane near their homes in Tinicum Township, Pennsylvania. Suddenly, a motor scooter roared by, causing the horses to rear. A few rods down the road, the young driver turned the motor scooter around. Once more he roared past the girls.

This time the horses showed signs of panic. Joyce feared that if the motor scooter returned again, they might bolt. "Run for the stable!" she shouted. She urged her mount into a gallop.

Seconds later, she lay huddled on the roadway, her chest trampled, her liver severed by the horse's hoofs.

JOYCE SCHEETZ is well now. Petite but energetic, she swims and plays badminton once more. Since mid-March, she has been back at her secretarial job in a theatrical producer's office at Frenchtown, New Jersey, near her home. She plans to go to college next year.

Her recovery, doctors say, was virtually a miracle. Records at Easton Hospital, where Dr. Leon Friedman performed a long and intricate operation to repair her torn body, show death in all such cases except Joyce's.

The surgeon warned Mr. and Mrs. William Scheetz that their daughter's condition was critical. Learning of this, relatives went to the Rev. Richard L. Peterman, pastor of Christ Lutheran Church in lower Tinicum Township, which Joyce had attended on two or three occasions. They asked him to go to the hospital and talk with her. The young minister readily consented.

In large measure, it is to Pastor Peterman—and to the community effort he led—that Joyce owes her ultimate return to health.

BY THE MIDDLE of November, Joyce was allowed to go home. But almost immediately, she developed hepatitis—a jaundice that can be fatal. Three days after Thanksgiving, Joyce was again in Easton Hospital.

A second time, her amazing stamina brought her through the crisis. Although she now weighed only 87 pounds, she fought off the liver infection, and could walk about in her hospital room.

Her temperature, however, did not return to normal—probably because she was very much worried.

Her parents had avoided talking about it, but Joyce realized that they must be in serious financial difficulty. Her father, a gas station attendant, was unable to work full-time because of a heart ailment. With a wife, and two daughters besides Joyce, he made only $25 a week. In fact, Joyce had taken the secretarial job three years earlier to help out with the family income.

During Pastor Peterman's visits, she repeatedly asked him: "Where is the money coming from for all these hospital bills?"

JOYCE SCHEETZ

Pastor Peterman did not tell Joyce that her parents—having used up their savings, cashed in their insurance, mortgaged their home, and borrowed every possible penny from loan companies—were almost frantic over the prospect of further medical expenses.

"THIS HAS ALL the elements of a first-class tragedy," he reflected as he drove home from Easton Hospital on a day in mid-December. But what to do about it?

It occurred to Pastor Peterman that, with Christmas in the air, some generous person might send the Scheetzes a check. But he felt that those who might consider doing so would dismiss the idea lest they wound the family's evident pride.

"If somebody took up a collection . . . acted as a clearing-house . . ." Pastor Peterman thought, "there'd be no embarrassment, and the results might be big enough to really help the Scheetzes."

Within the next forty-eight hours, a community-wide project called the "Joyce Scheetz Fund" was under way.

BEFORE DECIDING to enter the ministry, Richard Peterman had worked in the advertising department of The Pottstown *Mercury*. Then, twenty-seven years old and married, he had sold his home and enrolled at the Lutheran Theological Seminary in Philadelphia. In 1953 he had come to Christ Church, his first charge.

Thanks to his newspaper experience he knew how to launch a community effort. With Mr. and Mrs. Scheetz's consent, he told local press and radio people about Joyce's struggles and anxieties. Aided by a Tinicum advertising man Fred Bell, he wrote an appeal letter.

"Maybe it's not fair to ask you to help this family," it said. "But I'm asking it. I'm asking you to put the first few dollars

PASTOR PETERMAN

you can lay your hands on in the enclosed envelope. Send it to me, Pastor Peterman, as soon as you can . . . Every dollar you send will be given to Joyce for Christmas."

Bell, a professed atheist at the time, footed the bill for printing the letter and bought envelopes and stamps. The township tax collector, Miss Elsie Frankenfield, supplied a list of property owners. Girls who had graduated with Joyce the previous spring from Frenchtown High School addressed the envelopes. And the appeal letter went into the mails.

On the strength of a nodding acquaintance, Pastor Peterman asked novelist James A. Michener to write a newspaper story about the Scheetzes and their plight. The Pulitzer Prize-winning author did so, adding his own appeal. Editors ran Michener's piece on the front page.

Then, with Christmas only a week away, Pastor Peterman tried to calm down and wait patiently for the mail carrier.

Would the township respond? Tinicum, in the northern end of prosperous Bucks County, is not a close-knit community—its citizenry consists of "natives" and "newcomers," writers, shopkeepers, artists, farmers . . . Was Tinicum neighborly enough to help the Scheetzes and their daughter?

THE FIRST CONTRIBUTION to the Joyce Scheetz Fund did not arrive by mail. The donor himself delivered it to the parsonage, an hour after he had heard about the fund in a radio broadcast.

During the next six days, money came in from as far away as Florida, South Carolina, Illinois. One man drove over from New York City to make his contribution. Newspaper reporters, including Pastor Peterman's old friends on The *Mercury*, sent checks. Twelve miles away at Revere, Pennsylvania, a man took up a collection among his neighbors and mailed it to the fund.

And of course, the response from Tinicum township was overwhelming. Service clubs and fraternal groups contributed. Christ Lutheran Church gave $150, with additional gifts from the Luther League and the Women's Missionary Society. Every other church in the community contributed.

Letters had gone out to a thousand residents. Fred Bell, on the basis of his advertising experience, expected fifty returns—a hundred at the very most. But 748 of the thousand replied, with contributions which ranged from twenty-five cents to $100.

By Dec. 24, the Joyce Scheetz Fund totaled $2,600—and there were additional gifts of clothing, food and fuel.

AS MR. AND MRS. SCHEETZ left Christ Church after a Christmas Eve service, Pastor Peterman gave them an envelope. It contained their mortgage, together with receipts for payment of the loans and hospital bills.

In the hospital on Christmas morning, William Scheetz handed the envelope to his daughter. Joyce looked inside, then stared at him incredulously.

"I feel as if a steam roller had been lifted off my body," he said.

"I'm so grateful to them all," Joyce whispered.

Christmas night, her temperature went down to normal. The fever never came back.

A FINANCIAL SUMMARY of the Joyce Scheetz story can be worked out with an adding machine. The fund eventually grew to $4,300 and paid Joyce's hospital bills until she was discharged six weeks later.

The human side of the story does not

lend itself to such easy appraisal. Indeed, the life values, stemming from the project Pastor Peterman set in motion, will continue to turn up for years to come. But already there are important facts to report.

Joyce and her parents—previously not church members—now belong to Pastor Peterman's congregation. So does Fred Bell, who is writing a series of religiou articles carried by some seventy-fiv newspapers.

No one can speak for an entire towr ship, but Pastor Peterman says of his ow congregation: "You don't hear 'That's to big for us to tackle' anymore. We'v learned that Christian love can be a prac tical, active, *mighty* force."

"A Beautiful Wide Mind"

Submitted by HAZEL S. McCARTNEY

Loss of a month's salary meant disaster for the newsbo until he found help from the most unexpected quarte

EVERY DAY WHEN I ride bike to take papers I see a old woman who living in very darty and small house. It is near the Toroku paper distributing office. It has not even floor and windows and walls are fall down. The roof just high enough to stand a child, so she always sitting on the ragged straw mat.

Only a piece of ragged straw mat is hunging in front of entrance. Door is not. When raining a little heavy, the water flow into her house, so her floor (made by old straw mat) and her few furnitures all get wet. At rainy day she must to sit on top of box.

HER HOUSE is too small and darty to called house. It is just like pig's nest. But she taking lonly life in there. What is she eat every day? I can often see it when I distributing the paper. What sh eat is only millet.

She always to put on only rags. Bu I cannot find lonlyness and poorness i her face. It is old wrinkled face, but is always smiling kind.

Few days ago, I paid newspaper's rat to manager of office. I'm shure ther were eight thousand six hundred ye took from my home, but when I coun at office before pay it was one thousan yen short of eight thousand and six hun dred yen. As soon as I know this fac my heart was stop for a moment and was at a loss what do.

"One thousand yen!" It was a larg sum of money for me.

"One thousand yen!" My mind w grow and grow with sad and lonly em tion till covered.

"It's been lost on the road," I though "Some one see and take."

"One thousand yen!" It was my sala for whole a month. I must come back my home without my salary.

Mrs. McCartney, wife of the Rev. Sedoris McCartney, served as a teacher in a Christian mission school in Japan. The following theme by a Japanese newsboy is presented as she transcribed it from his original paper.

OUTSIDE IT WAS become almost dark. When I arrived my bike, suddenly the old woman called me. "Newsboy! Newsboy!"

I was stop there and repried, "Good evening, mum. What I can do for you?"

She answered with smiling to me, so my mind was surprise. "What do you searching? I know what you do searching, I think."

Then she showed one thousand yen to me. "Newsboy, do not so lonly and sadden," she said. "I found your lost money. Here is it."

I said, "Thank you very, very much. Where you find?"

"I FOUND NEAR your bike. Please take from now the best careful possible," she repried.

"Thank you," I again said. "I will take the best careful possible from now always."

She wearing rags today, too, and she went into the pig's nest house to eat only millet, but she smiling. I was very joyful, and I could not refrain to feel the happiness emotion. I said again, "Thank you very, very much, mum!" She nobbed her head without speaking.

"WHAT KINDLY WOMAN she is!" I thought when ride my bike home with thousand yen in pocket. "She is very, very poor old woman. She has not common house and she has not even rice, so she eating millet every day. But what honest woman she is!"

I cannot refrain to cry tears. "She has a very darty and small house and she wearing rags and her food is very, very worse, but her mind is not small and darty and ragged. She has a very, very beautiful wide mind."

Of course, her house has not electric lamp, so her home is very dark. She living in the thick darkness every night comes. But I could not find darkness in her old wrinkled face. Why I could not find it? It is shure, she has a always light in her mind. It is very bright, and it is never defeat for suffering, lonlyness, poorness, and sadness.

I WANT to have the mind light as that old woman. I am very much admire that woman. I thought she is best unselfish woman.

(Next day I take her basket tangerines, dried fishes, and rice. She cry in surprise and joy.)

A LITTLE STONE Lutheran church was especially dear to us. In our first year there, when so much was strange to us and we were sometimes lonely, sometimes perplexed, it was a never-failing place of refuge to us. And as the years in China came and went, often I returned to the mountain top and the little church, worn and discouraged by the tremendous pace of the work on the plains. Here in this quiet spot again and again God met me. It was as if he lifted me on his knees and I saw no one but him. Then he would tell me that all the failings and human sins were forgiven, and I would hear him say, "Come now, we will go down again to the crowds on the plains and we will work at it again for another year, you and I together. And the strength will come not from you but from me."

—From *Scalpel and Cross in Honan* by CASPER C. SKINSNES (Augsburg)

MATTIE HAD A HELPFUL FRIEND

By MARIANNA K. TULL

After ten children and years of hardship she told me, "I was never alone. The Lord was with me all the way"

MATTIE SEEMED SURPRISED that I would even ask such a question. "Why, I was never alone, Miss Mary, de Lawd was with me all the way!"

These few words told the story of this ordinary woman's success in bringing up an educated family of ten fine sons and daughters. It has often been said that the Negro enjoys a childlike faith and trust in the Lord. Mattie proved to be a perfect example—one we might study and follow to a great advantage and more spiritual happiness.

THIRTY-FIVE YEARS had passed since Mattie had been a part of my life. As a young girl in southern Indiana, I kept house for my father, a widower. Mattie came in several days a week to help me with the cleaning, cooking, and laundry. She was soon a real part of our household. I came to depend on her as I would on a member of my own family. Her cheerful ways made her popular with my friends too, who found her work just as satisfactory as her character and disposition.

Mattie went to her church every Sunday morning as I went to mine, but I never remember our having any serious discussion about religion. I can still see her generous figure moving about the house with the feather duster keeping perfect time as she sang in that beautifully mellow voice of hers, "Nobody knows the trouble I've seen, nobody knows but Jesus."

She sang this sad song with a light heart, not dreaming how true to life these words were to become.

ONE DAY Mattie came to me with the happy news that she was to be married. The young man with whom she was in love worked as a plasterer's helper.

"He don't make much money, Miss Mary, but he's superintendent of our Sunday school!" she boasted, beaming proudly.

And so Mattie was married. She helped to supplement the family income by keeping on with her cleaning by the day. The next year Mattie became the proud mother of her first baby daughter. I was both pleased and proud when she named her first born Mary.

I arrived one afternoon with a little sweater and cap for my namesake. Mattie's pride in my visit to her home was touching.

"De Lawd has surely blessed me now," she spoke low as she gazed enraptured at her sleeping baby. The little house had only cheap furnishings, but it was a house rich in love and the spirit of God.

Not long after, I was married. My father was taken suddenly ill shortly after I returned from my honeymoon and within a few weeks was gone. During these days of both gladness and sorrow Mattie was my tower of strength. She was always there when I needed her.

MY HUSBAND'S business was in the East, and so we moved to Pennsylvania. I missed Mattie, but was soon so en-

grossed in my own family life and the arrival of my children that the memories dimmed. I lost all track of Mattie.

Now, thirty-five years later, I was again a visitor to Mattie's little house. My husband was on a business trip. I was visiting friends and at once asked the whereabouts of Mattie. I was surprised to hear that she still worked for many of my old friends. Mattie's little house was basically the same, but there was now a bathroom, running water and a modern heating unit. She proudly explained that her children were responsible for these changes. Photographs of fine looking young men and women were clustered about the room. But the plump smiling woman with graying hair who sat in the old rocker across from me was the same Mattie.

She had just filled in the past thirty-five years for me. Mattie was the mother of ten fine sons and daughters. Her husband had worked hard at his trade and brought up his children in a home where the spirit of God was a part of their daily life. There were family prayers each night and they went to church as a family.

But when Mattie's tenth child was only six weeks old, her husband died.

"But how in the world did you get along and bring up such a fine family, Mattie?" I queried. "You were so alone!"

Mattie did not hesitate to answer.

"Why, I was never alone, Miss Mary, de Lawd was with me all the way!"

After her husband's death, Mattie went back to her cleaning and cooking by the day. The children who were too young to go to school went to work with her. By the time the youngest went to school, her employers let her go early so she would get home before the children. The people she worked for often gave her food and clothes for the children.

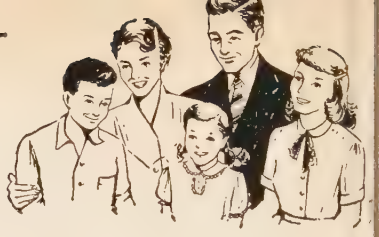
All ten children finished high school and some graduated with honors, although it was not always done the easy way. Pearline, Mattie's second daughter, was valedictorian of her class and as such was chosen to give an address. Like every young girl, Pearline wanted to look her best, but there was just no money for a new dress. Mattie had a new house dress she had never worn, so she took tucks in it and hemmed it up for Pearline. Then she spoke these words of wisdom which might have sounded hollow to a young girl about to face an important moment in her life: "They won't be lookin' at your dress, honey. They'll be listenin' to what you say."

Needless to say, Mattie has raised a fine family. Five of her sons are ministers, passing on to others what they have learned about faith and trust in the Lord. One son has a responsible position in industry. Her other son is a musician and has charge of the services in his church and Sunday school. One daughter is an accomplished organist and the other two are happily married and are raising fine families of their own.

So Mattie with the Lord's help accomplished what some have never achieved in their lifetime. Through simple faith she learned that you need not walk down the path of life alone.

One of the weaknesses of some popular religion today is that it aims to make people feel good rather than to be good.

—Ralph W. Sockman



NEW LEAF

OUR FOOTSTEPS in the foyer of the museum sounded hollow and out of place. Even the man at the desk looked sleepy and not quite real. He seemed none too happy about Pete's million and one questions.

"Come on," urged Karen, "we know enough. All we have to do is go the way the crowd goes."

"Crowd?" Barbara Lightman widened her eyes and we all laughed, for there were exactly three people in the foyer ahead of us. Their echoing footsteps had a note of determination which seemed to indicate they knew where they were going.

"Your brother and Chuck are going to love this," observed Blanche. "They didn't want to get up early so near the end of their vacation but I kept telling them we wanted to get ahead of the crowd."

"And we did," I pointed out. "You know how people are. In another hour this place may be swarming. We'd better see all we can while the seeing is good."

"SO LET'S GO," Pete urged. "They can catch up with us when they've parked the car. Where do you suppose they're parking? Couple miles away?"

"They won't be much longer," Blanche assured him. "And if we don't wait for them here we might have trouble getting together again. I surely don't want to go home on the bus or the train, do you?" She walked toward the big glass doors, a bit impatiently. I could tell that while she wouldn't have admitted it, she felt a little uneasy about the boys' reaction.

The trip had grown out of a conversation she and Bob, Sr., and Dan and I had had about harmony in families. I'm sure our children are no worse than others and certainly the parents are fond of each other in both families. But every now and then there's a flare-up among the children that bothers us. The latest one happened only a few days ago.

All four of us were concerned about one evening when Karen and Barbara were out on their bikes and met some boys who will be high-school freshmen next year. They rode around together for a while, then settled at a fairly quiet intersection to "talk"—a polite term for being noisily insulting.

When the street lights came on, Susie and Pete happened by on their way home. Seeing Karen in the midst of her pals they hailed her.

Up to that point, the stories agree pretty well, but from there on—! Karen says they yelled at her as if she were a little kid who had to go to bed early. They say they just reminded her that the street lights were on. They say she screamed at them and called them names. She says she told them she was older and she wouldn't care if she were a few minutes later than they.

TO ADD to the confusion, or straighten it out, I'm not sure which, Barbara's brother, Bob, came along in the family car and picked up Barbara's bike and put it in the trunk and her in the front seat just as the man on the corner came out to tell them to take their noise somewhere

else. Both girls were completely humiliated. They could never face those boys again. (Apparently what the neighbors thought did not matter.)

Bob, Sr. scratched his head as we were walking. "I know what I'd have thought of the parents of girls who acted like that," he said. "I just don't know how two such nice girls as Barbara and Karen got into such a muddle. Maybe I'm prejudiced—" and as we hooted, "—all right, then, I'm prejudiced, but I think they are about as lovely youngsters as you'd find anywhere."

"I'll second that," agreed Dan. "But they are youngsters. We can't expect them to act like anything else. And you've got to admit our younger ones with their peering and Bob with his bossy older-brother ways complicated the situation. I doubt whether the neighbors would have had anything to complain about if the family interference hadn't aggravated them."

"We gave Barbara a good talking to," said Blanche. "I'm just glad Bob was there to bring her home."

"AND YOU DON'T think he was high-handed at all?"

"Oh, a little, perhaps. But it was for her own good. I guess those boys know now that she has an older brother to look after her. Now, don't look at me like that, Dan Melton. I like boys and girls. I wouldn't be advisor to the Luther League. But that crowd is different. They are just rough and rowdy."

"Careful how you tread on my toes. A few of them are in my scout troop, you know." They were laughing, but there was an undercurrent of seriousness that worried me. I've seen adults identify themselves with a youth group and make the "love me, love my dog" business of their attachment.

I was glad when Bob broke in. "Could it be that we need to clear the air in our families a little? Nothing serious has happened. We just don't want the girls getting a reputation for rowdiness, either with the grown-ups or with the boys. At the time, I agreed with Blanche that it was a good thing Bob happened along. Now, I wonder whether he didn't enjoy asserting his authority and making Barby obey him."

WELL, THE UPSHOT of it was that we decided to try letting the younger generation bring their feelings about the whole thing out in the open. And then we were going to try having the families do more things together. The only trouble with that was that both Bob, Sr., and Dan had finished their vacations and we couldn't count on them too much. "And don't count on me," said Bob, Jr., "unless I can bring someone to keep me company while I baby sit."

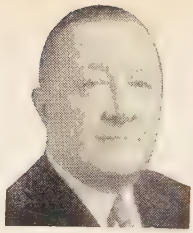
"If you feel like that," Blanche told me she began. And according to her version, Bob went on, "I feel like that. But I also think families should do things together. So if I may bring Chuck Mawson along, I'll go to the museum. What's more, I'll tend the fire and help keep those characters you've invited to the doggie roast in line. No, I'm just kidding. I will, positively will, remember they are Barbara's guests and that I'm sort of a host, not a bouncer."

As we waited in the museum foyer, Blanche suddenly exclaimed, "Here they come. I knew they'd find a parking space before too long. All the spaces couldn't be taken at this early hour."

"And don't they look too, too Ivy League?" smirked Barbara. Then she caught herself, "I mean, aren't they handsome?"

Pete looked at her in disgust. "How revolting can you get?" And, secretly, I thought he had a point.

PERSONAL PROBLEM CLINIC



By EARL S. RUDISILL

Church life

QUESTION: All my life I've been in some kind of church work. At last I became treasurer of the Sunday school. That ended after several years when I had an argument with the auditor about bookkeeping methods. (He is a banker and I am a farmer.) Shortly after that he made an audit of my accounts, and spread the report, behind my back, that there was a shortage of — dollars.

Actually, the alleged shortage was due to an error in his balance sheet. My report was right, his was wrong. I requested that he be given opportunity to defend his report or apologize. Instead, I was labeled a troublemaker. I have prayed that my name may be cleared, but nothing has happened. I am thinking of transferring to another congregation.

REPLY: 1. Be sure that you are completely right. Have someone else go over your books and give you a statement that your accounts are all right.

2. Having made your integrity known to dependable people, drop the whole matter. Leave it to the informed people to vindicate you quietly over the months ahead. Let truth have its way.

3. Do no talking to people about this affair for two good reasons: a) The welfare of the congregation demands as little talk as possible. b) The less talk you do about it the better impression you will leave, while the more you say, the more you will make people feel you are on the defensive, and perhaps at fault.

4. Stay with the congregation and do whatever service you are called upon to perform. To run away would indicate to some people that you are in error. Do all you can to create good will in the congregation.

Decorum

QUESTION: I have been in correspondence with a man in the South for several months. He is a widower and I am a widow. He has come here to see me three times, but I have not seen the place where he lives and works. He has invited me to come for a visit and has invited me to stay at his apartment while there. I should like to see his place and the circumstances of his life, for if this affair should develop to the point of marriage that is where I'll be living. But I hesitate to go there now and stay at his apartment.

REPLY: If you are sure of the character of this man—sure enough to think of marrying him—you also know pretty well whether you ought to stay at his place or not. As far as you two are concerned it would probably turn out all right, though it is likely that you would both feel rather uneasy about it. No matter how fine the relationship between you may be, it is almost certain that some of your friends and some of his friends would not approve.

After all, we live among people and we want their approval and respect. We have to order our doings so as to merit their approval and good will. Your hesitancy is justified. You had better follow a conservative path in this matter. You will do yourself and your friend a kindness by observing the generally accepted amenities.

Go to visit your suitor, but stay at a respectable hotel or guest house.

BOOKS

Interpreting the Psalms

The Interpreters' Bible, Volume IV; Psalms, Proverbs. By W. Stewart McCullough, Charles T. Fritsch, and others. Abingdon Press. 957 pages. Three maps. $8.75.

The Interpreters' Bible on Psalms and Proverbs has been eagerly awaited, and maintains the high standard which has been set by the editors for the project as a whole. We have here the advantage of an unusual number of points of view and approaches to the Psalms and the Proverbs. The exegesis of the Psalms has been shared by two competent Canadian scholars, W. Stewart McCullough of the United Church of Canada and the University of Toronto and William R. Taylor, also of the University of Toronto.

The up-to-date and concise introduction to the Psalms has been done by Dr. McCullough. Each of the Psalms has been given its special introduction by the commentators. Psalm 46, for example, has a 550-word description of its meaning and pattern as a whole, before the detailed interpretation begins.

This should be of great help to the reader who will do well, after going over this sketch by way of preview, to read the printed text of the Psalm *in both translations* (KJ and RSV) and then go on to the further detailed comment on words and phrases. The one adverse criticism of this part of the book is that some interesting details of the Psalms have had to be passed over because of lack of space. Occasionally there is less space given to the direct exegesis than to the Psalm text itself, while the space given to the homiletical exposition may far exceed the total given to text and exegesis combined.

In general, the homiletical treatment tends to be bulky and sometimes wanders far from the text, like some sermons! The contributors to this sermonic material on the Psalms are the late J. R. P. Sclater, author and one-time moderator of the United Church of Canada, Edwin M. Poteat, a North Carolina Baptist, and F. H. Ballard, an English Nonconformist. They are all helpful and thoughtful in their way, but culture weighs more than creed in their general method.

The introduction and exegesis of Proverbs has been done with thoroughness and with greater fulness than that on the Psalms. Charles T. Fritsch, the commentator here, has been teaching the Old Testament at Princeton Seminary for many years, is a graduate of Muhlenberg College, and a son of the late Prof. Robert Fritsch of that institution. His scholarship is fully equal to that of the Canadian commentators and his approach is theologically more conservative.

The comparatively brief homiletical exposition of Proverbs has been well done by R. W. Schloerb, an American Baptist and former minister of the Evangelical Church.

Minneapolis WILLIAM H. COOPER

Introducing Theologians

Men Who Shape Belief. By David Wesley Soper. Westminster Press. 224 pages. $3.50.

This is Volume II of *Major Voices in Theology*, by the same author. It contains digests of the principal ideas found in the writings of eleven contemporary theologians, with brief comments and summaries. The list of names was not arbitrarily compiled by the author, but chosen from a larger list suggested by "seminary leaders and churchmen about the country from many denominational backgrounds."

Perhaps the author has in mind continuing his plan until his present list is exhausted. If so, he will be performing a useful service. There are many who would like to be informed of what the author calls "the unfinished theological conversation in our time" but lack the time or the opportunity to read theological books.

There is wide variety to the trends of thought appearing in these eleven theologians. The author recognizes this and divides

the list into two groups. Under the caption "the Central Theme—the Lord of History," he summarizes the contributions of James Luther Adams, Douglas V. Steere, John A. Mackay, Walter M. Horton, John C. Bennett, William Pauck, and Harris Franklin Rall. Under "Alternate Trends" he places W. Norman Pittinger, Henry N. Wieman, Louis Berkhof, and Edgar S. Brightman.

It is not an easy task which the author has undertaken, but he accomplishes it in a creditable manner. In clear, concise and readable fashion he has summarized the widely divergent contributions which each of these eleven men has made to theological thought. There are few direct quotations. For the most part the author tells the story in his own words. But this gives continuity to each chapter and helps sustain the interest. His hope is that what he has done will stimulate the desire to read the books which have been his sources, and thus stimulate interest in the men who are shaping our theological belief. EMIL E. FISCHER

Philadelphia

Response to McCarthy Peril

Communism, Conformity, and Civil Liberties. By Samuel A. Stouffer. Doubleday and Co. 278 pages. $4.00.

The undertaking which Professor Stouffer reports in this book belongs among the more significant and ambitious recent inquiries into the public mind. Under the auspices of the Fund for the Republic, interviewers set out to discover what Americans were worrying about and how they felt about the threats to security which occupied the headlines.

Whether the results disturb or encourage depends on the reader. By and large, even during the height of the Army-McCarthy hearings, Americans showed little conscious preoccupation with communism or civil liberties. They were concerned primarily with themselves, their jobs, their chances of getting ahead. Probing by the interviewers did, however, bring out latent attitudes. Among those who showed a greater degree of tolerance for nonconformity were the young, the educated, Westerners, metropolitan residents, males, and nonchurch-going people. In addition, civic leaders were more tolerant than the rank and file.

Several interpretations are possible. Exposure to diversity in thought and conduct, together with experience in resolving conflicts among people, apparently contributes to tolerance. A perceived threat to values cherished as sacred reduces tolerance. Interestingly, only a very small percentage of those interviewed had ever known a Communist personally.

The categories used are external and quantitative, e.g., age, sex, amount of education. Exploration in depth should follow. No doubt a correlation exists, e.g., between some kinds of religious attitudes and intolerance—but without further analysis we have only defined the problem, not solved it.

The assumptions of the book are those of a rational liberalism derived from science; it would have us be tolerant because this is the democratic American way. There is little awareness of the deep-seated ambiguity of our own tradition or of more vital sources of tolerance than a benevolent neutralism.

Wittenberg College KARL H. HERTZ

A Call to Faith. By Rachel Henderlite. John Knox Press. 217 pages. $3.

The author's main concern is to translate the Christian creeds, too often taken for granted, into "language understandable to the man in the street." She outlines her explanation of Christian faith in three major parts: God's work for man, God's work in man, and man's work with God.

Not attempting to present definite doctrinal statements, the book will stimulate thinking. The author digs into every corner of our daily lives. The point of view assumed is typically Protestant; however, some portions of the book (specifically, the sacraments) seem inadequately presented.

A. S.

Achieving Real Happiness. By Kenneth Hildebrand. Harper. 245 pages. $3.

Self-help book on overcoming fears and frustrations, with quasi-Christian overtones

Icelandic

Gimli Church, Gimli, Manitoba, June 25-29

By ERIC H. SIGMAR

UNANIMOUSLY and enthusiastically the delegates to the convention of the Icelandic Synod voted a $175,000 financial drive to rebuild "Betel," the synod's old people's home at Gimli. The need for a "new" Betel had been graphically presented by leading members of its standing committee, the Rev. Sigurdur Olafsson of Selkirk, Man., and Dr. George Johnson of Gimli. The new plans call for a complete renovation of the old building, with one section set aside as a nursing home and infirmary. A new building will also be erected with small apartments for elderly married couples.

A festival spirit prevailed over the entire convention as delegates celebrated the 70th anniversary of their synod. Dr. V. J. Eylands, synod president, introduced the Rev. K. K. Olafson of the Illinois Synod, president of the Icelandic Synod during 1923-43, who sketched some of the 70-year history with insight and wit.

The bishop of Iceland, Dr. Asmundur Gudmundsson, sent greetings delivered by his personal representative, the Rev. Olafur Skulason, who arrived in America with his young bride just in time to be present at the convention. Dr. H. Sigmar of Blaine, Wash., responded to these greetings and expressed his pleasure in representing the United Lutheran Church and the Icelandic Synod at the consecration of Bishop Gudmundsson in Reykjavik in 1954.

Dr. George F. Harkins brought the greetings of the United Lutheran Church in America. Pioneer pastor of the synod, Dr. Runolfur Marteinsson, ordained almost 60 years ago, recalled pioneer days in the Gimli parish.

THE PRESIDENT'S report revealed advancement in the synod and its congregations. He announced the reception of two new pastors, O. Skulason called to the Mountain parish in North Dakota, and Russel Weberg, called to Calvary Church, Seattle, Wash. A new field is being developed in Silver Heights, a suburban area of Winnipeg, by Pastor Eric H. Sigmar. Three young men are now preparing for the ministry.

But the president reported that there were unfortunate indications that all was not well with the synod. Apportionment payments to the ULCA lag far behind most other synods, and congregations "would soon have to awaken to their responsibility in this important part of their stewardship."

Official representative of the ULCA, Dr. Harkins, presented the coming evangelism program, which synod accepted by electing an evangelism committee. In a stirring presentation he outlined the whole program of the United Lutheran Church. He also rendered much valuable assistance during discussions on stewardship, evangelism, Lutheran World Action, parish education.

The Icelandic Synod, organized in 1885, became a constituent synod of the United Lutheran Church in 1940. A majority of its 35 congregations are in Manitoba. Icelandic-language services, as well as services in English, are conducted in most of these congregations.

ONCE AGAIN lay delegates proved they controlled the vote in this unique synod, with pastoral delegates being outnumbered more than two to one. A pastor-sponsored motion to raise the synodical budget was defeated. (To the convention came one lay delegate for every 100 confirmed members of each congregation.) Many lay delegates supported the motion for increasing the budget, but not a sufficient number to make a majority.

Officers re-elected were: Dr. Eylands, president; Mr. N. O. Bardal, treasurer; the Rev. G. Guttormsson, vice president; the Rev. S. T. Guttormsson, stewardship secretary; Mrs. S. Sigurdson, statistician. The Rev. Eric H. Sigmar was elected secretary.

NEW YORK

Buffalo Lutherans to Build Home for Invalid Aged

By HERBERT A. BOSCH

BUFFALO—A joint venture of four Lutheran bodies, long in the planning stage, was launched this month when representatives of the United Lutheran Church, Augustana, American Lutheran Church and Lutheran Church—Missouri Synod broke ground for a home for the invalid aged.

The home will be built on a plot which was part of the property of the United Lutheran Church Home for the Aged in Buffalo and was transferred to the Lutheran Council of the Niagara Frontier for this purpose. Additional land was purchased by the Council to insure adequate parking space.

Building costs are estimated at $400,000. Accommodation for 90 persons will be provided.

Participants at the groundbreaking, attended by 700, were the Rev. Martin J. Alpers (Aug.), Council president; E. J. Echtenkamp (Mo.), chairman of finance committee; and Dr. John M. Strodel (ULC), chairman of the building committee.

SCHOOL BUSES kept rolling over suburban and rural roads in the Buffalo area as children were offered the opportunity of attending vacation church schools throughout the summer. The Council of Churches listed 80 schools, 14 of which operated by ULC churches. Their two-week schedules extended over all of July and August. One ULC church, St. Timothy's, Grand Island (the Rev. William A. Rowen, pastor), let the school run for one day of the week all through the vacation period.

PASTORS and their families, almost eighty strong, had their annual picnic at Grace Church, North Tonawanda, the Rev. Hermann B. Miller pastor. Grace's Couples' Club was host. New officers of the Pastors' Association were elected: President, the Rev. Albert G. Schofer, First Church, Blasdell; vice president, the Rev. Henry T. McKnight, Concordia, Buffalo; secretary, the Rev. Howard F. Guhl, St. John's, Gardenville; treasurer, the Rev. Emory Juhasz, Our Saviour's, Buffalo.

Final payment of obligations incurred in a $100,000 improvement program was made by Christ Church, Dr. John M. Strodel pastor, on the congregation's seventieth anniversary. Christ Church has been served by only two pastors, the late Rev. Theodore H. Becker, who ministered for almost fifty years, and the present pastor, a son of the congregation, who became assistant in 1926 and later assumed full charge.

> Laymen from several churches have been called upon to supply in congregations when pastors are on vacation. Men from the fields of radio, banking, insurance, industry and government service mounted the pulpit. Among the lay preachers were Carl Erickson, Ellsworth Miller, Vesper Wurster, Clarence Neun and Herbert A. Bosch, Jr.

Young people, more than 100, observed youth week at Silver Lake, late in August. Leaders from Rochester and Buffalo presented a program of church-related and Bible-centered subjects. A variety of workshops were offered. The event was sponsored by the two conferences in the area.

ROCHESTER—Immanuel Church, Webster, dedicated a parish house, which will be used by its church school and for social functions. Used by the Methodist Church as a manse for more than 65 years, it stands between the Lutheran church and its parsonage. The purchase of the property increased the parking facilities also. The Rev. Franklin K. Blank is pastor. Concord Church, West Greece, the Rev. Walter G. Smihula pastor, dedicated a new chancel, communio

ECADE OF GROWTH: Crowning a ten-year period of progress, seven new missions were received nto the Pacific Synod at its convention in Spokane, Wash. Delegates looked with pride at map nowing location of 27 missions developed in the territory since 1945. Pointing to map is Dr. harles B. Foelsch, Board of American Missions president. Standing with him are (left) Synod resident Dr. L. H. Steinhoff and Dr. Arthur M. Knudsen, BAM secretary of English Missions.

ail and carpeting. A credence bracket and lms basin were presented by the confirma- on class, offering plates by Mr. and Mrs. arl Bock.

Pastors' retreat of the Rochester Confer- ıce was held at Vine Valley, Canandaigua ake. Theme was, "The Word of God in e Pastor's Life." Speakers were Pastors lbert Horn, Louis G. Golder and Elmer . Schaertel. Devotions were led by Pastors ugene L. Stowell, Helmut T. Dietrich, and hn A. W. Kirsch.

The Rev. John A. W. Kirsch, St. John's, ochester, celebrated the 25th anniversary his ordination on June 19. Dr. Ernest Hoh, pastor of Emmanuel Church, Lan- ster, Pa., preached. Pastor Kirsch has en at St. John's for 10 years. Following e anniversary service, congregation mem- rs honored Pastor Kirsch at a reception.

The Rev. Alvin F. Messersmith has re- gned from the pastorate at Church of Peace become pastor of St. Paul's congregation, est Camp.

Population Trends Shown In Queens Development

By WILLIAM R. FUHLBRUCK

LONG ISLAND—The changing scene in metropolitan New York is reflected in the growing population of the borough of Queens which gained 61,000 residents last year. Calculated at the present rate of growth, Queens will have a population of 2,000,000 on its 118.6 square miles by 1960.

With scores of new industrial plants rising on Long Island—factory payrolls in Queens, Nassau, and Suffolk counties exceeded $650 million last year—homes are being built at an unprecedented rate. Most of them are small houses for young people at the start of professional life.

Educational facilities in Queens include 157 public schools (enrollment 190,591) and 74 Roman Catholic schools (enrollment 55,388) in addition to seven Protestant and

NEW YORK . . .

four schools that are privately managed.

Although churches have kept pace with the borough's development—there are 252 Protestant and 96 Roman Catholic churches plus 105 synagogues—Lutheran congregations have not experienced a corresponding growth. Over the past 15 years the confirmed membership of United Lutheran churches on Long Island increased annually by 200, the communing membership by 100. Three new congregations were organized since 1944. According to a stewardship committee report of the Long Island Conference, the 93 congregations have a total confirmed membership of 46,598, a communing membership of 30,787.

These figures show that population shifts have not brought sizable numbers of Lutherans into the area, but they also point to the need of a more intensified home missions program and to the desirability of obtaining prompt and full information when members of United Lutheran churches move to the fastly developing Long Island area.

Although Long Island Conference membership has remained almost static for 15 years, benevolence receipts have gone up considerably, the conference stewardship committee reported. Assigned quotas increased almost 300 per cent since 1940 to a total of $335,000, but payments soared to 693 per cent—$285,000. While only one congregation paid its benevolence 100 per cent in 1940, 49 paid their quota in full in 1954 (the high was attained in 1953 with 58 churches paying 100 per cent).

This development, the committee said, "is due largely to the workshop program of the synodical stewardship committee where intense training of pastors and laymen was accomplished."

"HELPING HAND," the one-package fund appeal for six social service agencies operated by the church in the metropolitan area, raised almost $33,000 in Long Island Conference churches in 1954; in the New York Conference $26,000 was collected in a 15-month period. Since the appeal was launched five years ago, it has made rapid progress.

At the end of June, representatives of "Helping Hand" and of A.C.A. met and decided to merge their fund-raising efforts on behalf of institutions both groups underwrite individually. Principles which guided "Helping Hand" will be applied by the merged body whose chairman is Pastor Franklin D. Fry of St. Philip's Church, Brooklyn, who also replaced Pastor Ivan L. Sterner of Holy Trinity Church, Hollis, as director of "Helping Hand."

SUNDAY SCHOOL PUPILS in New York City may get reduced fares on subways and bus lines on their way to and from church school. New York City's Transit Authority Chairman Sidney H. Bingham is studying a proposal by one of the authority's members, Harris J. Klein, to issue special cards to Sunday school pupils entitling them to half-fare

(*Continued on page 40*)

GIFT ON WHEELS

It's dark at 10 P. M. at Linden Avenue and Selma Road, Springfield, Ohio, but the lights of Second Lutheran Church are on.

Attracted to the lighted church, a motorist walks into the pastor's study, greets the pastor, tosses down his automobile keys, submits driver's license, ownership papers, and says, "I'm done with it; you can have it."

The motorist, a stranger to the Rev. Maynard A. Stull, is middle-aged, serious, sober. He explains that he, a war veteran and a nervous driver, had experienced minor brushes in traffic, decided that night that he'd give full possession of his car to any charitable or worthy institution with lights on and working.

The pastor reports that the stranger came to morning service a few days later, restated his purpose in the presence of council members. The church accepted the gift, with profound thanks, and in selling the popular-make vehicle realized $1,000.

Everything legal—and thanks to a preacher who was working late.

—K. G. LIND

EVERYONE ENJOYS A SUMMER PICNIC

Picnic time is here! About this time every ar there are thousands of happy children with led tummies, and hundreds of cheerful older lks with stiff muscles and sore backs. A reg- ar highlight of the Sunday school and congre- tional program at nearly every church is the nual summer picnic.

At St. Luke's Sunday school, Reading, Pa., ey really do things up in a big way. For the st ten years members have been boarding special train that carries them over 30 miles track to Lititz Springs Park. This year over) persons, from six months to 60, participated fun and fellowship.

vents were typical of picnics held through- the country—baseball, peanut scrambles, tests, races, volleyball, a songfest, and, naturally, plenty to eat. And what contests—"Guess the number of pretzel sticks in a pound," "guess the baby's age (in days)." The youngsters enjoyed the train ride just as much as the picnic and the scheduled games.

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rides on Sundays until 2 P.M. Church schools "are an integral part of the school program," Mr. Klein wrote, "and in many cases it is an economic hardship for parents to pay full fare for the children."

A first-grade day school, first step toward a full-scale Christian school, will be operated by Epiphany Church, Hempstead. The congregation successfully conducted a daily kindergarten last year. Enrollment of first graders so far stands at 15, with a sizable number of applications pending. The school is under the direction of Pastor Herbert N. Gibney. Deaconess Esther M. Brose taught kindergarten pupils.

Most Protestant pastors find their salaries inadequate, a Long Island newspaper reported, but none was openly dissatisfied despite the fact that they had little money left after paying living expenses.

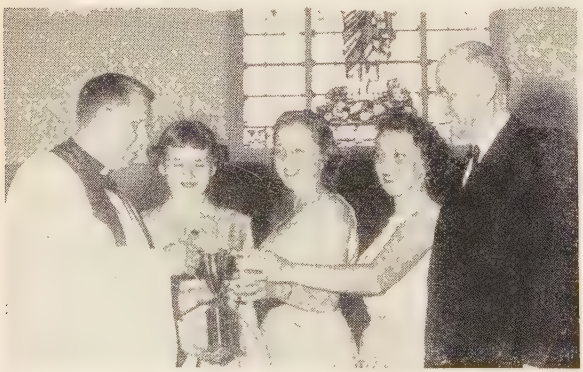
Salaries, excluding use of the parsonage, range from $3,500 to $4,500, with some ministers getting as little as $3,000 and a few more than $5,000. In almost all cases, car allowances do not cover actual travel expenses. "The congregation doesn't realize how living expenses have gone up in the last two decades," one minister said. "I'm getting almost the same salary I got 20 years ago."

"An American flag in every home" was the slogan of Luther Leaguers of Good Shepherd Church, Bayside West, who combined the sale of flags and poles with a canvass of the community. They earned $100 which will go to supplement congregationa projects and got accounts of their work printed by local newspapers to counterbal ance reports on juvenile delinquency.

LONG ISLAND students were recipients o four scholarships from Wagner College Staten Island. Awards went to Henry Hei son of Pastor William T. Heil of Chris Church, Little Neck; Hope Machina c North Merrick; Virginia Lipinsky of Mas peth; and Harry Steeve, Woodhaven.

A $4,000 scholarship for the Universit of Rochester School of Medicine was re ceived by Zsolt George De Papp, son c Pastor John L. E. de Papp of St. Paul Church, Rhinebeck, N. Y., former pastc of St. Peter's Church, Greenport. Young c Papp, a Dartmouth graduate and activ member of the Lutheran Club, also receive a $1,000 scholarship from a New Yo foundation. He was twice on the dean's li of outstanding students at Dartmouth.

"GROWING PAINS" have forced Ascensio Church, Franklin Square, to plan three ser ices and three church-school sessions Sundays this fall . . . Lutheran summ schools sponsored by the New York Syn were attended by 40 young members Epiphany Church, Hempstead, 21 of wh received scholarships from the congregati to help pay part of the cost . . . Pastor Ro ert E. Mohr of St. Luke's Church, Woo haven, has been appointed to the pasto committee of the Queens County Men Health Association. The committee, ma up of representatives of various faiths, l



THREE WINNERS: For three c secutive years, girls of St. Pa Church, Vancouver, Wash., the "citizenship cup" Shum Junior High School awards a gr uate for outstanding citizensh scholarship. Pacific Synod Pr dent L. H. Steinhoff (right) St. Paul's Pastor Homer W. Ber are shown (from left) with Ja Osborn (1955 winner), Ja Herman (1954 winner) and C Johnson (1953 winner).

OFF TO A GOOD START is St. Timothy's Church, a mission organized this May at Corpus Christi, Texas. Developed by Pastor Walter L. Lentz, congregation was formed with sixty charter members.

drawn up a statement on the pastor's role in mental health problems.

"Christian education is a matter of faith, courage, and spirit," Edwin T. Pitt told 50 Luther Leaguers of Christ Church, Little Neck. Mr. Pitt is principal of Bayside Hills junior high school and president of New York City's Protestant Teachers' Association.

Putting "The Lutheran" into every home of members of Trinity Church, Bellerose, has paid dividends, Pastor W. John Derr says. As chairman of the conference committee for promotion of the weekly news magazine, Pastor Derr speaks from experience as he urges church councils and pastors to consider underwriting subscriptions for every family in the congregation. "Holy Trinity has experienced marked increase in church attendance and giving since 'The Lutheran' was included in our congregational budget," he notes. More enlightened and effective Christian leadership was another result of the subscription program.

HERE AND THERE—Advent, Elmont, was received into the synod at its May convention. Work in the Elmont area was begun by Pastor Alfred Keyser of Franklin Square. The Rev. Erich Waldeck, now pastor of Advent, began working there while still a seminarian.

Norman S. Dinkel, ordained last May, has received as assistant pastor of Holy Trinity Church, Maspeth. The Rev. Austin P. Bosch is pastor.

"Pastors' Convocation" has been scheduled for Long Island on Oct. 31. Dr. Paul E. Scherer, professor of homiletics at Union Seminary, is scheduled to speak on "Preaching."

Trinity Church, Wyandanch, has received Home Missions Committee approval for building a new church edifice at an estimated cost of $71,960. L. J. Roder is pastor.

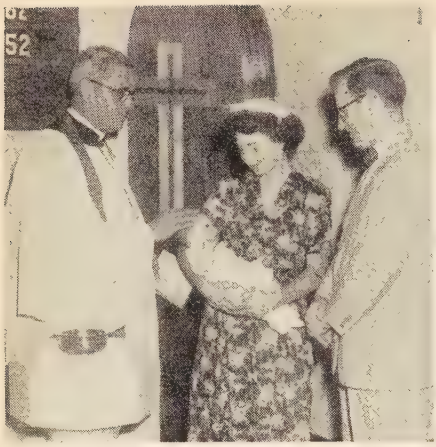
NORTH CAROLINA

Churches Cited as Example For Continued Segregation

By FRANK K. EFIRD

HICKORY—Racial segregation practiced in churches was cited as an example for maintaining segregation in public schools by North Carolina's Governor Luther Hodges in a state-wide radio broadcast Aug. 8. Pointing out that the churches maintain "voluntary segregation," the state leader urged the same program in schools. He predicted that the state's public school system would cease to exist if segregation were not maintained. He blasted the NAACP.

The general impression is that churches are having very little influence in guiding either their membership or the public at large in the segregation issue. Several Protestant groups have adopted resolutions approving the Supreme Court decision, but white Protestant churches with Negro mem-



SPECIAL WELCOME was given Kerry Paul Potter as he was baptized by Pastor I. Wilson Kepner: It was 1,500th baptism performed in St. John's Church, Brooklyn (Baltimore), Md. Baby's father is high school assistant principal.

NORTH CAROLINA . . .

bers do not exist. There is no indication that their doors are being opened to Negroes. Roman Catholic churches generally practice nonsegregation, but Roman Catholics are a minority group in the state.

Lenoir Rhyne College broke ground for a new auditorium on Aug. 14. It will be named the "P. E. Monroe Auditorium" in memory of the late Dr. P. E. Monroe, who served for years as president of the institution. This is the first in a group of seven buildings planned for construction on the campus in the next five years. The new auditorium will cost over $500,000. Seating capacity will be 1,500. Next building to be erected is the Shuford gymnasium for which bids are expected soon.

The Northern Conference, centering around Salisbury, is planning another pilot project in evangelism in the ULC. Last year the conference conducted one of the pilot preaching-teaching missions. This year a census of the whole conference is being planned. Congregational census teams will be instructed in mass rallies on Oct. 2, and every-home visitation in the conference will be conducted Oct. 9. It is hoped that this project will uncover a large number of prospects to be cultivated before a preaching mission takes place in February. Concentrations of Lutherans may also be discovered in areas where new churches should be started. The Rev. E. Dale Click of the ULC department of evangelism will direct the census.

Stewardship workshops are being planned in ten areas of the synod, Sept. 19-30, led by the Rev. Ernest L. Misenheimer, synodical stewardship chairman.

St. Stephen's Church, Lenoir, the Rev. C. S. King pastor, dedicated its new $75,000 church and educational building Aug. 14. St. Mark's, Salisbury, broke ground for a new $82,000 church plant July 24. The Rev. J. A. Seaboch is pastor.

PENNSYLVANIA

Youth Camp Will Be Site For Three Adult Retreats

By ROBERT G. SANDER

JOHNSTOWN—Three adult retreats will be held at Camp Sequanota, Jennerstown, in September. The Rev. George E. Bowersox, Jr., chairman of the Retreat Committee, said: "Christian instruction is not limited to children and youth. The facilities of the camp are available to all. Camp Sequanota is happy to co-operate with Allegheny Conference leaders in sponsoring these retreats."

Leading the retreat for women, Sept. 9-11, will be Mrs. C. W. Baker, former WMS president of the ULCA; Miss Betty Benner, on assignment with the Board of American Missions; and the Rev. Robert G. Whisler Johnstown, who will direct the Bible study.

Men will occupy the camp Sept. 16-18. Speakers for the week-end include Merwyn C. Fuss, president of the ULCA Brotherhood; Dr. Harvey D. Hoover, Gettysburg Seminary; and Dr. Martin L. Tozer, synodical missionary superintendent from Harrisburg.

Last camp of the 1955 season will be for young adults: Sept. 23-25. Dr. F. William

PACIFIC LUTHERAN THEOLOGICAL SEMINARY

Brandt, serving the St. Clairsville charge, will conduct the Bible hour; Dr. Grover E. Swoyer, pastor of Trinity Church, Pittsburgh, and the Rev. Richard P. Fenske, pastor of the Church of the Good Shepherd (ALC), Pittsburgh, will also share in the retreat.

A Leadership Education School will be held in Zion Church, Johnstown, six Monday evenings beginning Sept. 19. Eight courses are being offered. Courses include the Gospel of Luke, taught by the Rev. Robert G. Whisler, and the Book of Isaiah, taught by the Rev. Charles P. Gartner of Davidsville.

Other teachers will be the Rev. Andrew C. Rehbogen, the Rev. Robert G. Sander, the Rev. Harold L. Rowe, Sister Edna McVicker, the Rev. John E. Gaus, and Attorney Robert G. Rose.

Evangelism will be theme of four stewardship workshops to be held on the territory of the Allegheny Conference. Workshop meetings will be held in St. James' Church, Huntingdon, Oct. 3; in Bethany Church, Altoona, Oct. 4; in Moxham Church, Johnstown, Oct. 5; and in Grace Church, Stoystown, Oct. 6. Church leaders from all conference churches are expected to attend.

Zion Church, Everett, recently received $2,000—$1,000 from Emanuel E. Forney, a member of the Everett Methodist Church, and $1,000 from the late Percy B. Chamberlain, a member of Zion. Prior to the arrival of Zion's new pastor, David E. Bomboy, the congregation spent $5,000 in repairs on the parsonage.

A photograph of the late Rev. J. Richard Fisher was unveiled at First Church, Altoona, in mid-July. Pastor Fisher served as assistant pastor from June 1952 until the time of his death Dec. 8, 1953. The act of dedication was performed by Nelson F. Clapper, senior elder; the Rev. Cedric W. Tilberg, pastor, and the Rev. Eugene R. McVicker, associate pastor and a close personal friend of Pastor Fisher.

The Rev. Charles A. Chamberlin has resigned from Palm United Church, Palmyra, to accept a call to Trinity Church, Juniata, Altoona, effective Sept. 1. Chaplain Wallace S. Anderson who had served on the staff of the Veterans Hospital in Altoona was transferred to the new VA hospital in Manhattan, N. Y., Aug. 1.

ALL SIGN OF VICTORY: When Faith Church, Yuma, Ariz., decided to build a church and raise the necessary funds, it set the goal at an ambitious $10,000. The goal turned out to be somewhat less than ambitious. When a count was made at the end of June, pledges had passed the $18,000 mark and were still coming in at the rate of an average $300 per member. Faith's pastor is the Rev. Stanley E. Olson.

York Lutheran Welfare Service Builds County Home for Aged

By PAUL LEVI FOULK

YORK—Construction of a $550,000 York County Lutheran home for the aged was approved in July by the board of control of the Lutheran Welfare Service. The home will have facilities to accommodate 60 guests. The board of directors was authorized to appoint committees to study plans

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concerning operation of the home, raising necessary funds, locating a suitable site, and employing an architect. Reports will be presented at the annual York Conference meeting Sept. 19. The home will be built near a municipality making water, sewer, and other facilities available.

While approving the plan, the board heard announcement of a $90,000 gift from Mrs. A. Coreda Shatto, St. Petersburg, Fla., for an infirmary to be added to the home as a memorial to her late husband, Dr. A. B. Shatto. The announcement was made in Mrs. Shatto's presence by York Conference President Dr. Ralph C. Robinson. Dr. Shatto, a York physician, and Mrs. Shatto were active members of St. Paul's Church.

The board acted after hearing a report of the survey committee headed by Luther D. March. Dr. Luke H. Rhoads, pastor-superintendent of Allegheny Lutheran Home for the Aged at Holidaysburg, also was on hand to explain background and operations of his home which serves 25,000 members, approximately the same as the York conference.

Pastor Paul L. Reaser, vice president of the York Conference, has assumed the presidency of the conference to replace Dr. Ralph C. Robinson until the conference meets Sept. 19. Dr. Robinson has become secretary of the Central Pennsylvania Synod. The congregation he had served for 20 years, St. Paul's Church, Spring Grove, gave him a farewell party before he left for his new post in Harrisburg. St. Paul's will be served by Dr. Harvey D. Hoover, Gettysburg, as supply pastor. The York conference has 80 congregations with 41 pastoral charges, 37,229 confirmed and 27,406 communing members.

The Rev. A. M. Hollinger, Hanover, retired pastor, was feted on his 80th birthday by former members of the West Manheim charge which he served for over 30 years.

St. Paul's, Spring Grove, has purchased new parsonage. St. James', York, the Rev. Guy E. Miller pastor, is building a church addition costing $165,000. The Rev. J. Temple Jarrell, first full-time executive secretary of the York County Council of Churches, died suddenly shortly after his election. Union, York, the Rev. Paul L. Reaser, received $250 from the estate of Eli H. Eisenhower, St. Matthew's, York, and will sponsor a DP family.

Some 260 young people attended the synodical Luther League convention in St. Matthew's, York. Speakers were the Rev. James M. Singer, Bloomsburg, and Prof. Francis E. Reinberger, Gettysburg, with the Rev. F. Elmwood Moreland, convention chaplain. Banquet speaker was Richard T. Sutcliffe, New York. Twelve workshops were held.

New officers are: John Cochran, Altoona, president; Beverly Lingle, Shells, secretary; Oscar Lingle, synod lay advisor; Donald Pankake, Shells, first vice president; Robert Rohrbaugh, York, treasurer; Jerry Smith, second vice president; Lorraine Kelly, Selinsgrove, statistician; advisor, the Rev. James Singer.

POINT OF SERVICE for Chaplain Erwin T. M... has been before the altar of churches or makeshift chapels for 24 years. Chaplain May, resident of Santa Barbara, Calif., served p... ishes from 1931 to 1940, has been an ar... chaplain since then. World War II saw h... ministering to troops in Alaska and the Pac... Aleutians, the Korean war found him back ... the battlefields. The much-decorated minist... who holds rank of lieutenant-colonel, is n... chaplain at Dugway proving ground, Ut...

RUNS IN THE FAMILY: This summer, Dr. G. Lawrence Himmelman (right), president of the tsburgh Synod, could proudly pose with his three sons, all ministers of the United Lutheran urch, after the youngest, Donald R., 24 (second from right), had been ordained by the Pitts-rgh Synod and installed as pastor of the Harrison City and Boquet parish, in Westmoreland unty, Pennsylvania. Other two (from left) are Paul L., 32, pastor of First Church, Butler, and bert A. Himmelman, 29, pastor of Bethlehem and Mount Calvary churches, Scenery Hill, Pa.

UTH CAROLINA

Southern Seminary Plans Anniversary Observance

By WYNNE C. BOLIEK

COLUMBIA—Attention will be focused on theran schools in South Carolina this Sep-ber as Southern Seminary in Columbia rks its 125th anniversary and Newberry llege opens for its 100th session.

Observance of the seminary's anniversary been set for Sept. 21. A day-long pro-m, recently announced by Dr. John L. st, president, includes a pageant, tracing institution's history from its beginning he home of Col. John Eichelberger near naria to its present impressive achieve-nts. ULC Secretary F. Eppling Reinartz be principal speaker. Seminary officials e that 5,000 will attend the celebration. he seminary opens Sept. 6 with an ex-ed enrollment of 95 students. The board of trustees recently authorized granting of an accredited S.T.M. degree for graduate work done at the institution. Director of graduate studies is Dr. Robert P. Roth.

Newberry College will open for its new session after completing extensive renovations. Enrollment figures are the largest in recent years. A new dormitory is under construction. Athletic fields have been rearranged, an irrigation system was installed. Mr. Chris Kaufman, acting president for the past year, took over the duties of president July 1.

First unit in Faith Church's building program in Johns Island is a parsonage. Groundbreaking ceremonies were held in July by Pastor Cecil C. Helmly. The mission was

SOUTH CAROLINA . . .

organized in 1952, worships in the Community Center building until a church home has been built.

Dedication of church and educational building of Church of the Redeemer, Charleston, was observed July 17. The congregation was organized 1943 by the late Dr. M. J. Bieber. Redeemer's first pastor, J. LeGrade Mayer, Charlotte, preached. Synod President Karl W. Kinard and the Rev. Bernard F. Wise, present pastor, participated in the service.

PAID IN FULL was the indebtedness on Church of the Incarnation's $140,000 building program in Columbia. A parsonage was erected in 1950, a parish building begun in 1954. Pastor is the Rev. George E. Meetze.

Re-elected as synodical field worker for a two-year term was the Rev. J. Shelton Moose who serves under the synod president's direction. His duties will include home mission work, stewardship promotion, and assisting in evangelism campaigns.

Several hundred youth from all parts of the state were expected for the convention of the South Carolina Luther League at Newberry College, Aug. 29-31. The Rev. Frank E. Lyerly, of Maiden, N. C., served as chaplain. Banquet speaker was the Rev. Richard C. Hoefler, of the Lutheran Seminary, Columbia. Miss Kay Oxner, West Columbia, is president of the state group. Representative from the Luther League of America was Malcolm Minnick, Salem, Va.

Minnick was elected president of the LLA at its annual convention in Ann Arbor, Mich., earlier this month.

The Rev. J. Benjamin Bedenbaugh, Newberry College, was official LLA representative at the Georgia-Alabama Luther League convention, held at Newberry College, Aug. 8-11. Sermon at the opening service was delivered by Dr. Wynne C. Boliek, of Greenville, S. C.

A large delegation from South Carolina was in attendance at the Luther League of America convention at Ann Arbor, Mich. Beside those going by car, train and plane, a chartered bus with leaguers from all sections of the state left from Columbia.

Another capacity enrollment is expecte for Trinity day school, Greenville, S. C This school, in operation for several year has a kindergarten (ages 4 and 5 years) an first and second grades.

TEXAS

Synod President to Tour Are For Talks with Local Leader

By JAMES F. VORKOPER

AUSTIN—The "growing pains" of t Texas-Louisiana Synod will be discussed September by Synod President Royal Lesher with church councils and local lea ers during a tour of the entire synodical te ritory. At these "partners' meetings," as D Lesher calls them, 45 congregations will given opportunity to talk about their pro lems with the president of the synod.

Touring the area, Dr. Lesher will vi almost every congregation, from Miles the west to New Orleans in the east, fro Vernon in the north to Harlingen in t south. Where congregations are close gether, meetings will be held in one cent location.

CAMPING at Lutherhill was in full sw for the first time this summer. Althou total attendance was lower than expecte Camp Director Pastor F. E. Eilers expres satisfaction over the way the camp fu tioned. In the absence of a swimming po the pool of a Missouri Synod camp, ei miles from Lutherhill, was used, but ca officials stressed that a swimming pool the camp was urgently needed. The s odical auxiliary voted to contribute $ towards construction of the pool, camp offered $100.

Attendance was 39 for seniors, 52 for termediates, 32 for juniors, and 32 in family camp. Directors were Pastors D Dolton, Houston; Philip Wahlberg, Cor Christi; N. H. Kern, Victoria; Geo Housewright, Houston; Hugo Rathka Grand Prairie; J. F. Vorkoper, Weesat Guest lecturer at the family camp was

B. Keisler, Central Seminary, Fremont, ebraska.

The synodical auxiliary disbursed over ,200 during the last fiscal year. New of- ers of the auxiliary are: Bernard Kern, ctoria, president; Elaine Kern, vice presi- nt; Sally Stapelton, recording secretary; line Haas, corresponding secretary; Darryl hnson, treasurer; Arlyn Hausmann, camp presentative; Pastor David F. Conrad, cler- l member of the executive committee.

The synod's Luther Leaguers met in con- ntion at Grace Church, Houston. The ent attracted 300 youngsters and led to a nion of four members of the Conrad nily. Host pastor was David F. Conrad. iest speaker was his brother, LLA Execu- e Secretary F. Leslie Conrad. Attending meeting were their two sisters, Mrs. chael Wahlberg and Miss Rebekah Con- t.

Luther League caravaners made a fruit- trip through Texas and Louisiana this nmer visiting 15 congregations and the .. convention. They were Miss Joyce yvault, Landis, N. C.; Eleanor Hemstreet, gusta, Ga.; and George Ervin, Hagers- n, Md. Miss Hemstreet was not able to sh the itinerary because of illness but the er two members completed the tour.

AMONG THE CHURCHES: *Austin:* First Eng- Church celebrated its 19th anniversary / 17. Dr. Lewis P. Speaker, pastor, re- ts that 96 accessions had been received 1955 up to the anniversary service. Dr. aker was elected president of a new NLC tors' Association for the Austin area.

Messiah Church, the Rev. David F. per pastor, decided to build a new ch edifice rather than a house chapel. ting with an educational unit for wor- and school. The $8,000 financial goal the first year is nearly attained. The con- ation now worships in Harris School. rter membership roll closed May 29 with confirmed members.

orpus Christi: St. Mark's and St. Timo- ; held a joint vacation church school 125 pupils. Pastors Philip Wahlberg and ter Lentz directed the school. Pastor Lentz is broadcasting "Religion in the News" every Sunday morning at 8:15 o'clock on Station KWBU, Corpus Christi.

A $2,000 anonymous gift prompted St. Mark's to vote for a badly needed educational unit for the growing Sunday school.

"200 High School Auditorium Seats, in excellent condition, for immediate sale. Contact Elkhorn Public Schools, Elkhorn, Wisconsin."

WANTED

A social worker for Community Center in an interracial neighborhood. A challenging opportunity for a young college graduate. Will train, good personnel practices, salary and paid vacation. Write L.C.S., Box 2156, Saginaw, Michigan.

Atonement Lutheran Church, Wyomissing, Pa., a growing church in a lovely suburb of Reading, Pennsylvania, needs a parish worker, experienced in Christian education and youth work. Applicants are invited to give background, training, experience, and references. Write Box CB70, The LUTHERAN.

WANTED

Male organist-choir director desires change; married, children; experienced full-time multiple choirs; liturgical, non-liturgical; recitals, festivals, teaching; M.A. and A.G.O. degrees; possibly combine with religious education; excellent references; available September first. Write Box CB40, The LUTHERAN.

POSITION OPEN in a Children's Home

Tiding Over Home of Brooklyn, N. Y. has the position of Relief Worker open. Chance for student placement with opportunity to study in the local colleges. Position offers opportunity for working with children, pre-school age. Write for details to Sister Evelyn Lukens, 525 Clinton Avenue, Brooklyn 38, N. Y.

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TEXAS . . .

Lake Charles, La.: A "Kick-off Dinne with the newly appointed assistant direct of the LLM, Dr. H. C. Hoisington, Corp Christi, as the chief speaker, launched t financial program for St. Paul's new chur unit. The Rev. Walter Galbraith is past

Pastor Wahlberg recently substituted the regular pitcher in the fast-moving C pus Christi Church League and pitched no-hit game against St. Mary's team. Mark's, with some players from St. Timoth leads the league.

Port Lavaca: Salem Church welcom its newly ordained pastor, Wilfred R. Menl with a new home. Dedication was p formed by President Lesher, assisted the Rev. E. J. Oehlke, pastor of Mr. Menk home church in Shiner.

San Antonio: St. Luke's Church (the R James R. Beamer, pastor) is nearing its g of $40,000 for a new church edifice. Up July 10, $30,180 had been received.

Grand Prairie: St. John's Church, the R Hugo Rathkamp pastor, reports success w its year-round visitation-evangelism progr A house on the new property of the chu is being used for meetings of the congre tion. Steps are being taken for the new f unit of a church building.

Houston: Grace Church enrolled 117 c dren in its VCS from the new Salem m sion, the community around Grace Chur and from its own membership. Pastor My Blackman of Salem assisted with the p gram.

Redeemer Church has been enjoying travels of the Rev. George Housewright movies and picture slides. This vacation t him to Europe and the Holy Land. He leave Redeemer Church Oct. 1 to assume duties as regional director for the UL evangelism program. Dedication of the parish hall took place in June with Lesher preaching.

Dallas: The Rev. Charles Holland, mis developer in East Dallas, had 20 person attendance at the first service in the area new parsonage was completed for the sionary and his family.

-Changes of Pastorate—

CENTRAL PENNSYLVANIA

HAMBERLIN, E. ALLAN. From Seventh Street Church, Lebanon. Retirement.

AAF, G. SUMMERFIELD. From Cairnbrook parish. To secular employment.

YERS, FRANCIS B. From Trinity Church, Milton. To Regional Director, Evangelism Program (Oct. 1).

ALTON, H. MAXWELL. From Zion Church, Leacock. To St. Paul's Church, Williamsport.

FLORIDA

UNTLEY, JOSEPH. From Immanuel Church, Lake Geneva, Wis. To New Smyrna mission.

GEORGIA

E, ROBERT E. From St. Luke's Church, Silver Spring, Md. To Redeemer Church, Atlanta.

CHOLAS, G. LEONARD. To Plains-Americus parish, Plains.

CE, C. J. From Christ Church, Cullman, Ala. To southeast Savannah, mission developer.

MARYLAND

NNINGS, STANLEY B. From Zion Church, Tamaqua, Pa. To Trinity Church, Taneytown.

——DECEASED——

MRS. ANNA R. WERTH, widow of the v. Paul F. Werth, former pastor of First urch, Norwich, Conn., died July 23 in rwich.

Born in 1875 at Evanston, Ill., she spent youth in South Haven, Mich., where she rried Pastor Werth. Both came to Norh in 1913 when the Rev. Mr. Werth ashed the pastorate of First Church. He d in 1922.

Mrs. Werth left four sons, Erich C., Paul Albert E. and William W.; three daughs, Mrs. Irene W. Hevy, Mrs. J. Raymond ns and Mrs. Allan F. LeBourveau; one ther, Paul Radtke of South Haven, and e grandchildren.

The funeral service was held at First urch, and burial was in Maplegrove netery, Norwich.

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In Conclusion . . . . . .

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IT SEEMS STRANGE that there should be any doubt about the doctrinal position of the Lutheran Church. When even pastors, trained in theology, can find themselves confused it may be a signal to all of us to get back to the fundamentals.

The Lutheran church is distinguished by its clear and definite doctrinal position. Other church bodies may have more efficient structural organization or more glamorous vestments, but Lutherans have no equal in their firm adherence to a definite biblical faith. Modernism has not split the church. Heresy seems even to be a strange word among us.

PEOPLE OF OTHER FAITHS speak admiringly about Lutheran documents like the *Small Catechism* or the *Augsburg Confession,* which give a sound basis for the average person's understanding of what his church teaches.

This may be as good a time as any to brush the dust off your *Small Catechism* and again give it a careful reading. Luther wrote it because of the shocking ignorance among the people, particularly in regard to their religious beliefs. Most of them "believed" because they had been born into the church or because someone had told them to.

Luther therefore took an urgent view of the importance of the catechism. Though some preachers were either too lazy or too highbrow to speak on the simple truths with which it deals, he said, all public sermons ought to be grounded and built upon it. And if preachers did not use it for their sermons, at least they could distinctly read it out of the book, Luther further remarked. Preaching has obviously improved since Luther's time, but the catechism remains the inspiration for some of the best sermons today.

More important than its use in preach ing was to be the use of the catechism i homes. It was written "in the plain forn in which it is to be taught by the hea of the family." How many families toda could qualify among those where th head of the house faithfully teaches th catechism? How many church membe —most of whom had to memorize som of it in confirmation instruction—coul quote correctly even the meaning to on of the commandments?

SIMPLICITY IS A VIRTUE of the *Sma Catechism.* It is not argumentative. does not split hairs. In the meaning t the First Article of the Creed, for in stance, Luther simply says "I believe th God has created me and all that exist that he has given and still preserves me . . ." That's a sound basis for an one's faith in God, a firm statement God's power and ownership which often elaborated, never improved upo

An advantage of so simple a stateme of doctrine is the fact that it can memorized, or at least remembered. T brevity of the catechism makes it pos ble to "learn it by heart." If this practi has been widely abandoned in our da it is to our own loss and sorrow. T U.S. government recently propounded lengthy and involved code to govern t behavior of military prisoners. Tho who have memorized the explanations the Ten Commandments need no su code. They have in their own minds far better defense against any temptatio This has been the experience of many the past. As long as we are faithful transmitting the great truths about Go love and the need for man's obedien it will continue to be so in the futu

—ALBERT P. STAUDERMAN

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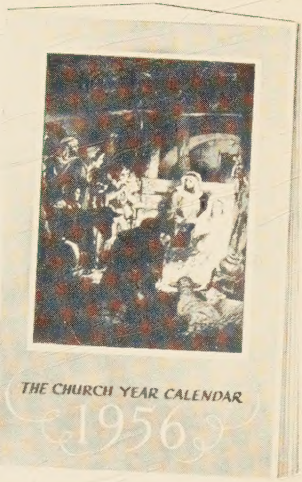

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